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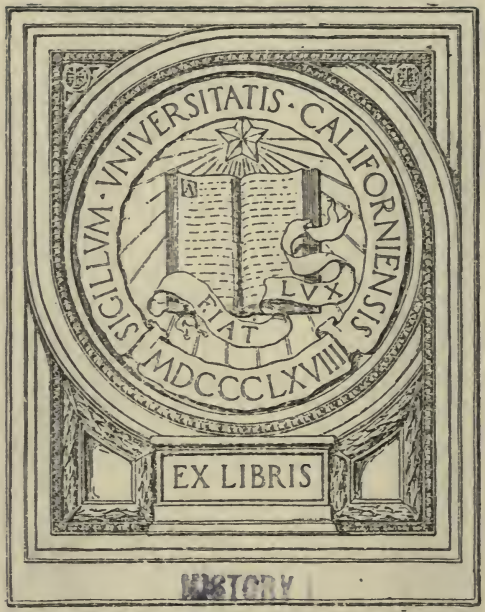
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ANCIENT CIVILIZATION

A TEXTBOOK

FOR

SECONDARY SCHOOLS

BY

ROSCOE LEWIS ASHLEY

AUTHOR OF "AMERICAN HISTORY," "AMERICAN GOVERNMENT," ETC.

New York

THE MACMILLAN COMPANY

1915

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PREFACE

A GREAT deal more attention is being given to social history and the life of the people of the past than was formerly the case. A great deal less is being given, except by classical students, to the history of Greece and Rome. This book aims to meet the need of schools that desire a short ancient history text, to the time of Charlemagne, which shall not be chiefly a narrative of events. It deals primarily with human progress. It devotes especial attention to great movements, to important leaders, to the life of the people and to the civilization of different periods. Although it is not always easy to trace the records of the "dim silent masses," this social history seems to be worth more than the annals of courts or of conquerors. As far as possible, the author has tried to keep in mind three things: (1) the importance of any change as a part of the development of ancient civilization; (2) the connection between these changes and modern life; and (3) the interest and capacity of the student in the high school. He has tried to give a correct impression of events and changes rather than to describe them with literal accuracy, as literal accuracy is impossible in so brief an account. Even if it were not impossible, it would be undesirable, for an exact, detailed account would render obscure the character and the meaning of the movement under consideration. Brief and general as is this survey of a very broad field, the author hopes that he may have made the subject interesting as well as intelligible.

The author's thanks are due to the following teachers for the reading of part or all of the book in manuscript: Miss

Maude Frances Stevens of the Palo Alto (California) High School, Miss Alice N. Gibbons of the East High School, Rochester, New York, and Miss Leonora Schopbach of the Pasadena (California) High School. He is indebted to Professors George Willis Botsford, T. G. Tucker, Charles Heald Weller, F. B. Tarbell, and W. G. Solas for the use of illustrations from their books. His indebtedness to other authors and illustrators is indicated in the text or in the list of illustrations. The author will be glad to receive suggestions or criticisms from those that have occasion to use the volume.

Pasadena, California,
July, 1914.

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SUGGESTIONS TO TEACHERS

This book is offered as a text for a half-year course in ancient history; or for the first half of a year's survey of European history to the Reformation or the eighteenth century; or for a year's work in ancient history with sufficient use of the references. Studies and other suggestions for supplementary work are given for those who can devote at least a half year to the subject. Some of the more difficult topics and discussions will naturally be read rather than studied by younger students. Those who wish to give much less time to ancient history may find the following suggestions helpful:

Those who wish chiefly a narrative of ancient history may devote especial attention to the narrative chapters, particularly II, IV–VII, IX–XI, XIII–XIV, simply reading the other chapters and the parts of these narrative chapters that deal with life or civilization.

Those who wish to give special attention to ancient life only, may study the Introduction, chapters III, VIII, XII, the summaries of the other chapters, and many of the following sections: 42–45, 49–54, 57, 63, 72, 117–144, 156–160, 176, 183–187, 206–209, 212–216, 274–287, 299–302, 304–312, 326–335, 349, 352–358, 399–419, 425–436, 447–449.

In either of these ways a course can be arranged that may be given in a half-year, with not more than three recitations per week.

Even those who have but a short time for ancient history will probably be able to use some of the Studies. These supplementary readings have been selected with care, and represent the most readable and most satisfactory selections that the author has been able to find in a small collection of books. Some of these accounts are necessarily from the works of

writers who are not the highest authorities. Some of them, too, are rather difficult for students of the first or second year of the high school. In spite of the large number of volumes of history written on the ancient period, there is comparatively little that is satisfactory for collateral reading. As most of it is formal or difficult, or little related to the life that we wish to study, it is hardly available for use. The Topics are necessarily selected from much more formal accounts than the Studies, and are intended for fairly advanced students.

The following suggestions in regard to books for supplementary use may be of interest to some teachers. The recommended books are those that the author has found usable in classes of second-year high school students, with some students from the first and third years. All students who use this book should have access to one of the many excellent longer textbooks on ancient history. In connection with this course, the author particularly recommends either Botsford's *The Ancient World*, or Morey's *Outlines of Greek and Roman History*. For source material, Davis' *Readings in Ancient History*, two volumes, or Botsford's *Source Book of Ancient History*, will be found excellent. For illustrative reading on a large part of the course, Seignobos' *Ancient Civilization* and Du Pontet's *The Ancient World* are worth considering. On prehistoric development Sollas' *Ancient Hunters*, and on prehistoric civilization, Tylor's *Anthropology* or Starr's *First Steps in Human Progress* are interesting.

Besides Du Pontet, Baikie's *Story of the Pharaohs* and *Sea Kings of Crete* are good.[1] Winckler's *History of Babylonia and Assyria* is, perhaps, the best short book on the Tigris-Euphrates history. Breasted's *History of the Ancient Egyptians* and Goodspeed's *History of the Babylonians and*

[1] In lieu of these books classes may obtain copies of the *National Geographic Magazine* for January, 1912, and September, 1913, with articles by Mr. Baikie on Crete and Egypt.

Assyrians give more detailed accounts. Hall's *Ancient History of the Near East* is the only recent account of the whole subject.[1] It is rather formal. On the life of the people of the ancient near Orient, Maspero's *Life in Ancient Egypt and Assyria* is the best single book. Sayce's *Social Life* is good, but does not include peoples outside of the Tigris-Euphrates valley. Many books contain numerous chapters on social life. Cunningham's rather difficult *Western Civilization in its Economic Aspects*, Vol. I, is the best single account on the economic side of ancient life. Many of the articles in the new *Encyclopædia Britannica* are valuable for reference. Myres' *Dawn of History* should be consulted by teachers. In fact, most of the little volumes in "The University Library" series are excellent for advanced students.

For school use good material on Greek history is surprisingly scarce. However, the high school textbooks are excellent, and many source books give extracts from Herodotus and Plutarch. Books of readings from the latter, and from Fénelon's *Telemachus*, at a moderate price, would be very helpful. Wheeler's *Alexander the Great* is a necessary book on this period, and Mahaffy's *Story of Alexander's Empire* is fair on the Hellenistic period. In the author's opinion Holm, *History of Greece*, 4 vols., is the best book for reference on Greece, but it is not a good book for younger students. On Greek life and civilization Gulick's *Life of the Ancient Greeks* is interesting. Tucker's *Life in Ancient Athens* is good in a more limited field. Guerber's *Myths of Greece and Rome* is interestingly written. Tarbell's *History of Greek Art* is still probably the best book on that subject. For teachers Miss Harrison's little book on *Religion of Ancient Greece*, Murray's *Four Stages of Greek Religion*, Zimmern's *The Greek Commonwealth* and the Cambridge (Whibley, ed.) *Companion to Greek Studies* are worth having.

[1] De Morgan's *Les premières civilizations* (1914) is much fuller on civilizations and covers a longer period; that is, to the time of Alexander.

Seignobos' *History of the Roman People* is more usable probably than Pelham's excellent *Outlines of Roman History*, or How and Leigh's rather brilliant *History of Rome*, based upon Mommsen. Beesley's *Gracchi, Marius, and Sulla*, Capes' *Early Empire*, and Jones' *Roman Empire* (Story of the Nations) are good for reference on the periods indicated. The author has found Tucker's *Life in the Roman World* the best book on Roman life for fairly mature students. Davis' *Influence of Wealth in Imperial Rome* is interesting reading. For younger students perhaps Preston and Dodge's *Private Life of the Romans* is less unsatisfactory than the other accounts. The Cambridge (Sandys, ed.) *Companion to Latin Studies* and Dill's books on life during the empire are valuable reference books for teachers. On the period of German invasions and of the transition from the Roman Empire to the Feudal Age all of the general references given on page 348 are good.

The following suggestions in regard to supplementary materials may be of value to some teachers. The author believes that the students will learn the geography of any time better if they draw the maps for themselves, using a set of outline maps, with color crayons. A "blackboard map" on spring rollers is a great convenience in explaining locations and boundaries. One of Europe can be used if one of the Mediterranean and the Tigris-Euphrates basin cannot be procured. The best single wall map for this course is a large map of the Roman Empire. An unmounted map about 24×30 inches can be obtained for little more than $1, but the large maps on spring rollers costing from $10 to $15 are very desirable. The best supplementary maps are those of Alexander's Empire and of Europe. Plans of Rome to accompany the reconstruction of ancient Rome, can be obtained from Monsieur P. Bigot, Paris, at two francs each.

Harison of New York and McKinley of Philadelphia publish sheets of pictures, notebook size, illustrating an-

cient life. Among the foreign books that are usable because of the large number of illustrations are Muzik and Perschinka, *Kunst und Leben in Altertum* (Freytag, Leipzig, $1.00), and Fougeres, *La Vie, privée et publique, des Grecs et Romains* (Paris, $3.50). Some of the German sets of historical wall pictures are superior to those published in this country. Among the best are the Cybulski charts illustrating Greek and Roman antiquities, published at 4 marks each, the Lehmann historical pictures of ancient and mediæval civilization, unmounted, at 2.8 marks each.[1] Naturally these cost more in America. Models of houses, siege guns, etc., can be obtained in the Hensell set from G. E. Steckert and Co., New York, importers, or in the Blumner and Rausch, or in the Rausch, set from the German manufacturers. These models can be purchased separately.

Before purchasing books for libraries teachers should get from the American Library Association a recent list of cheap editions. The author has hesitated to make many of these specific recommendations, but he believes that the suggestions may help some teachers, and he has not been influenced in any case by any other desire than that of bringing the best material before classes that care to use this book. It has been impossible, of course, to include the titles of many valuable books that are only a little less useful than some of those that have been mentioned.

[1] A full list of many sets of pictures, with prices, is given in the German catalogue of school supplies, *Bibliotheca Paedagogica* ($1.00), Part XI (*b*). Many models are listed in Part XI (*a*). If pictures and models cannot be obtained through Steckert or some other importer, possibly they can be obtained through Plahn'sche Buchhandlung, Eche Oberwall und Französischestrasse, Berlin, Centrum, Germany. Wholesale orders will, of course, be filled by Brockhaus, Leipzig, Germany.

INTRODUCTION

ANCIENT CIVILIZATION

Ancient and Modern Civilization

1. Modern Civilization and the Past. — We sometimes think of our present civilization as chiefly a product of modern times. Because the steam engine and the telephone, the automobile, the railroad, and the United States of America did not exist two centuries ago, we do not realize how great the world was before that time. We can travel more rapidly than our ancestors. Our machines turn out shoes and cloth and steel rails at a rate that our ancestors could not have imagined. We enjoy newspapers, personal rights and political privileges that were unknown a few centuries ago. Many of these changes have been due to inventions, and are therefore forms of *material progress*, which is an important, but not one of the best, proofs of civilization (§ 6).

Material progress of recent centuries.

The main question, however, is this: have these changes been chiefly in our surroundings or in ourselves? Although we have more privileges and opportunities and rights than our ancestors, are we any better? We have more wealth and therefore more comforts and luxuries. Do we understand life better? Are we better educated, more honest and more humane? Are we more cultured, more interested in our fellow-man, more religious and more moral? If we are obliged to answer most of these questions negatively, we must admit that we are not more civilized than our ancestors, in spite of the fact that material progress has been so great during the last two centuries.

Are we more civilized than our ancestors?

Ignorance, narrowness and degradation in the ancient world.

2. Limitations of the Ancient World. — When we compare the ancient world with that of to-day, we find that ancient people lived in a smaller world than ours in almost every way. They did not know as much about this planet as we know, nor did they have the "modern improvements" which we justly value so highly. The known world of the Greeks and the Romans extended from the Indus River to the Atlantic Ocean and was bounded on the south by the great desert of Sahara. These peoples of long ago made almost everything they needed by hand, or more exactly these articles were made by the lower classes and slaves chiefly for the use of the rich and noble classes of society. Education was not common except among the boys of the influential families. The individual usually had no rights that the rulers were bound to respect. In spite of these differences and limitations we are surprised to find how much we owe to the people of ancient times.

Modern ideas and methods in ancient Babylon.

3. The Modernness of the Ancient Orient. — Many of the methods and ideas that we consider most modern are very old. If we had visited ancient Babylon about forty centuries ago, we should have found twelve months in a year, with seven days in each week, each day being divided into two sets of twelve hours each. The merchants would have sold us goods, using weights and measures not radically different from those that we know. Business was conducted a good deal as it is to-day, even if it was done on a smaller scale, and the merchant was forced by *law* to keep his contracts.

Arts and achievements among the ancient Egyptians.

Had we visited ancient Thebes about the same time we should have found that the Egyptians were famous for their literature, their glassware, their pottery and other fine arts. We could have inspected a great piece of engineering that would have compared very favorably with the famous dam at Assuan in Egypt recently constructed

by English engineers. Near Memphis we should have found the pyramids, still more marvellous monuments of the skill and patience of these people, pyramids that were looked upon as ancient by the Egyptians of forty centuries ago.

Debt to the Hebrews, Greeks and Romans.

4. The Modernness of the Greeks. — It is not to the Egyptians and the Babylonians that we look for the civilization that we borrowed from the ancient world. It is to the Hebrews, the Greeks and the Romans. We do not need to discuss our great debt to the Hebrews.

Development of politics, art, literature, philosophy and science among the Greeks.

It is difficult to realize how much we owe to the Greeks. In a sense the Athenian assembly was more democratic than any government that we Americans have to-day, except the New England town meetings. The Greek leagues developed the idea of federation which we used when the thirteen colonies first formed the United States of America. In art the Greeks were a long way ahead of most of us to-day. Their philosophy and their literature are remarkably fine. Not only did they excel in their knowledge of geometry and of astronomy, but in sciences that we consider distinctively modern, such as zoölogy and physics, they came a great part of the distance that we have been able to travel.

The Roman government, law and legal rights.

5. The Modernness of the Romans. — To the Romans we owe less and yet more; less because they invented very little; more because they brought practically the whole of the civilized world under the rule of one of the greatest governments in the history of all times, and made the whole world more civilized. Their system of law, based upon Greek philosophy, is still in use among most civilized peoples. Strange as it may seem, although the Romans did not have the political privileges in regard to voting that we have to-day, in some ways Roman citizens had more personal rights than we who boast so much of our individual liberty.

Means by which we may measure the degree of civilization of a people.

6. Standards of Civilization. — It is not easy to lay down rules by which we shall be able to learn whether people are civilized or not, but certain standards are usually found among all civilized people. Among these STANDARDS the following may be mentioned: (1) Civilization consists in what a man or a society *is* much more than in what it *has*. (2) No people are civilized simply because a few men are great statesmen, or writers, or artists; because *the whole people must be civilized, not a few members.* (3) Civilization may be measured by the *material progress* of a people, that is, by the improvement of railways, the construction of cities and the development of the comforts of life. (4) A still better standard of civilization is the *general well-being of the people as a whole.* If only a few enjoy all of the advantages of the wealth and material progress, the people have not become really civilized. (5) The progress of humanity can be measured by the *social, political and economic institutions* of a people, for institutions are to a society what organs are to animals, and no one can doubt that animals with hearts and lungs and brains are more highly developed than animals that lack those organs. (6) Another good standard is *the existence of culture* as shown in the literature of a people and its art, science and philosophy. (7) A still better test of civilization is shown in the *moral and religious development of a people.* (8) Finally, no people are really civilized who have not at least a minimum of each of these "elements of civilization" mentioned above. That is, *civilization consists in a good combination of the elements of civilization* rather than a considerable development of one and a total disregard for several others.

History and Prehistory

The historical

7. The Records of History. — We must keep in mind these standards as we study the story of different peoples,

but we must not expect to find a very high grade of civilization among the earlier races nor must we expect to know very much about them. Nowadays we have innumerable newspapers, books, and more permanent records to give us the facts, but a few hundred years ago books were scarce and a few thousand years ago they were unknown. We can trace back the real history of mankind by the means of written records only a little way: only about two thousand years for our ancestors; less than three thousand for the "classical" nations, the Romans and the Greeks; and only a little more than five thousand for the oldest historical "civilization" of the world. This record of historical changes which we get from written accounts we call HISTORY.

period of 5000 years based on written records.

8. The Period before Written Records. — Back of the dawn of history in Egypt and Greece and Britain, lies a long dark period in which men lived and fought and learned. We call that the PREHISTORIC PERIOD in the life of man. We do not know much about it, and yet, all things considered, we know a great deal. We can see man struggling up from the lowest savagery to barbarism, from barbarism to a life of useful toil, and from semibarbarism to a state of semicivilization. Before history "dawned" in Egypt, there were in the valley of the Nile strong governments, well-organized societies, extensive businesses, some art and fairly well-developed religions. These things show that man must have been, to some extent, civilized before he was able to leave written records by which we can follow his travels clearly.

The long prehistoric period.

9. Epochs of History. — When we look off toward the horizon, we see easily those large objects that make up the foreground. Farther away objects that really are just as large look smaller and occupy a much less important place in our field of vision. Beyond that indefinite line which we call the horizon, stretch limitless distances.

Ancient History and Modern History.

The epochs of history are like these distances. The foreground, extending back some five or six centuries, we call *modern history*. The history that precedes modern history, covering a period about six or seven times as long as modern history, we call *ancient history*.[1] We have now reached the line of the horizon. Beyond that all is prehistoric.

The epochs of prehistory: the old stone age and the new stone age.

10. Epochs of Prehistory. — The prehistoric period is very much longer than the historic period. How long it is no one knows. That part which immediately precedes the period which we call ancient history is known as the *new stone age* or the *ne-o-lith'ic period*. It is comparatively short, and all of those ages that go before are called the *old stone age* or the *pa-le-o-lith'ic* period.

The three great ages in the history of the human race.

11. The Ages of Stone and of Metals. — It is said sometimes that *man has passed through three great ages:* the *old stone age*, the *new stone age*, and the *age of metals;* first the *age of copper*, then the *age of bronze* and then the *age of iron*. The age of metals coincides rather roughly with the historic period of any people, for man made rapid progress as soon as he gained metals, and soon had written records from which his history can be traced.

[1] Most authors prefer to have a period between the Ancient and the Modern that they call the Medieval period or the *Middle Ages*. Some place the beginning of the Middle Ages as early as 376 A.D; others, as late as 814 A.D. Some give 1453 as the end of the Middle Ages, others give 1492, others 1520, and still others 1789.

PART I

THE DAWN OF CIVILIZATION

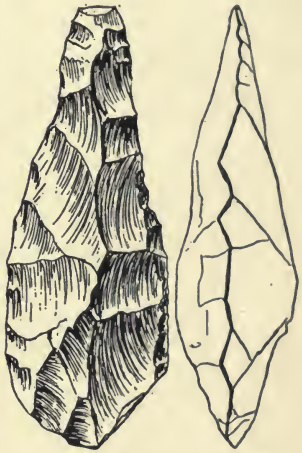
CHAPTER I

PREHISTORIC MAN

The Old Stone Age

Early tools: fist-hatchets and scrapers.

12. The World's Earliest "Civilization"—That of the First Tool-makers. — The only remaining traces of early man on this earth are the few human bones that are found from time to time in widely scattered places.[1] A great interval in time separates these human fragments from the traces of man in the next period — the man who made tools. We do not find any of the bones of these early tool-makers, but we do find "*fist-hatchets*," made of flint, rudely chipped so that the hatchet could be held in the hand and used for cutting. We find also flint "*scrapers*," used for cutting and for preparing skins. Occasionally flint spear-heads have been found also, but usually these primitive men must have used *weapons* of wood, although they made tools of rough stone. It is possible that these men with the first "civilization" may have had fire also, and it is probable that



The Fist-hatchet.

[1] Some people believe that the "eoliths" are tools made by man, hundreds of centuries before the days of the fist-hatchets.

they had many other tools and products of more perishable materials than the stone hatchets.

Imitation as a means of spreading civilization.

13. The Spread of the Earliest Civilization. — At the time these men lived, England was not an island, for the North Sea was a broad low valley. Italy was also connected with Africa across Sicily. The tools of these early men were carried everywhere and we find that men of later periods who lived in eastern Europe, in Asia and in America or in southern Europe and in Africa used tools very much like these "fist-hatchets." So the civilization developed by a few men was spread over the surface of the globe, and so later civilizations and ideas were created by one set of people and imitated by those that followed, for it is much easier for man to imitate than to create something for himself. The use of fire and tools constituted the first and greatest revolution in the upward struggle of the race.

Man as a hunter used his intelligence and fought with weapons.

14. Early Man and his Enemies. — Most of these prehistoric men lived in the open, preferably near a river where they could get water, and where fruits were abundant. Here animals came along the trails for drink and men might obtain animal food by lying in wait. To protect themselves from their enemies these "river drift" people probably lived in trees. In spite of his long hairy arms with their sinewy muscles paleolithic man had no natural weapons of defence. Since he was inferior in natural strength to many of the beasts of the forest, he was obliged to defend himself by his superior intelligence and by the use of weapons that he made for that purpose. But man must do more than defend himself; he must find food, and at least half of the year this food must be chiefly the flesh of animals. With his club and his spear he was a worthy antagonist for any other monarch of the forest, though he usually attacked the younger animals because they were killed more easily and were more tender. In

the colder weather he used the skins of his victims for clothing and for blankets.

The wild animals of western Europe in the time of the early tool-makers.

As paleolithic men moved about, they might encounter ferocious beasts: "great herds of elephants of an ancient kind, the mighty predecessors, perhaps ancestors, of the mighty African elephants, would perhaps come trampling across his path; he might witness, not without awe, the infuriated rush of the soft-nosed rhinoceros, which bore a horn sometimes as much as three feet in length; disporting itself in the rivers was that shy behemoth, the hippopotamus, the mother animal swimming with her young upon her back; sometimes he might catch sight of the great sabre-toothed tiger, making its stealthy spring, or hanging, with its great overgrown canines, on to the flanks of a strayed elephant. If he waited by the water places, he would be able to watch herds of bison, wild horses, and various kinds of deer, the Irish elk among them, as they came to drink."

15. The Cold drives Men into Caves. — Probably some of the men of this period that we have just considered lived in caves, driving forth the fierce cave bear and the cave lion. In time, apparently, cave life became the custom and the cave continued to be the abode of prehistoric man through several epochs. These cave men were contemporaries of the mammoth, the reindeer, the woolly rhinoceros, the musk ox and the chamois, which are cold-weather animals. The bison, the wild horse and a few other animals survived from the earlier periods, but the elephants and the hippopotami had moved south. It is possible that the approach of a great sheet of ice from the north, with its accompanying cold, drove man into caves. However they may have come there, we find at different depths in numerous caves in western Europe remains of tools and weapons, evidences of fire, the bones of man's victims and occasionally the bones of man himself.

16. Life and Ideas of the Cave Men. — These cave men were much more intelligent than their remote an-

Man's tools are poor but he begins to think about religion.

cestors. Some of their skulls are as large as those of present-day savages and a few of the later skulls are not very different from the skulls of Europeans of to-day. The tools of the cold period are less finished than those of the warm periods that preceded and followed. Man evidently was using more energy in getting food and less in making tools. He was an untidy housekeeper in his cave, throwing the bones about when he had picked them

A Prehistoric Painting.

clean, but he had leisure also to think about the forces of nature and about himself. We find some skeletons in these caves that undoubtedly were buried there. Not only were they buried but they have at hand tools and implements such as the cave men had used in life. It is difficult to believe that man as low in the scale of civilization as *the cave men believed in a life after death*, and yet that is the natural conclusion to draw. Not many years ago the North American Indian placed at the side of his dead comrade the weapons and other objects that the dead man would need in the "happy hunting grounds."

17. The Cave Artists. — It is less strange that man should think of religion than that he should become an artist. Yet the pictures that later cave men have left are among the most interesting relics of the distant past. A quarter of a century ago a Spanish nobleman who was interested in the cave men visited the cave of Altamira in northern Spain. He was accompanied by his little daughter. While he examined the floor of the cave, he was startled by an exclamation from the child, and, looking up, saw a wonderful ceiling painting in colors, of bison, deer and other animals. A figure from this painting is given on the opposite page. The figures are remarkably life-like. A great many other drawings have been found since that time, some of them on the walls of caves, others, of a later date, on reindeer's horns or on bone. Human figures rarely occur among the paintings, but occasionally we find a bone or stone figure of a human being, usually from two to five inches in height.

Remarkably life-like pictures of animals of the cave period.

18. Summary of Paleolithic Civilization. — The man of the old stone age had come a long journey and had travelled slowly. He had probably lived on the earth a long time before *he discovered how to make fire and how to make tools.* Later he developed a *primitive religion* and he had some *art.* During this period he must also have been developing a language. *Paleolithic man, however, had very little civilization.*

The great achievements of old stone age.

The New Stone Age

19. The Kitchen Middens. — The Europeans of the new stone age lived in a Europe that was little different in geography, products and climate from that which we know. Some of the most interesting remains which the Europeans of the neolithic age have left us are the "Kitchen Middens," a series of bone and shell heaps

Shell heaps and their story.

near the shores of the North Sea. These are sometimes as high as ten feet, two or three hundred feet wide and a thousand feet in length. They are made up chiefly of oyster or mussel shells and the bones of fish or animals, the flesh of which was used for food. The people of the Kitchen Middens do not exhibit a high degree of civilization, yet they had some crude pottery, and the way that bones were gnawed shows that they had domesticated dogs.

Higher civilization of late neolithic period.

20. The Lake Dwellings. — Of a somewhat later date than the Kitchen Middens, perhaps 4000 B.C., are the lake dwellings of Switzerland and other places. Some of these villages, built on piles near the lake shores, were destroyed by fire and we have the remains of bone and polished stone instruments, rude pottery, spindle stones or whorls, woven cloth, and half-baked cereals. These people were not only hunters, but the women at least had some skill in pottery making, weaving and perhaps the cultivation of grains.

Huge stone sepulchres and the tools they contained.

21. The Megaliths. — Some of the neolithic folk erected huge stones, sometimes as separate shafts, sometimes in the form of circles and often as rooms made of a few huge upright stones with great slabs across the top. These rooms are called dolmans, and were used for the burial of the dead. Dolmans are found in Britain, on the continent of western Europe, in northern Africa, and in Asia as far east as India.[1] The dead man was provided with everything that he could possibly need, for prehistoric man, like some savages of recent times, dreaded nothing more than the return of the spirit of a dead person. These im-

[1] Sergi, *Mediterranean Race*, p. 70, believes that the distribution of the dolmans proves that they were erected by the Mediterranean race (§ 40). One recent writer (Mosso) believes that the dolmans were erected by men from the Mediterranean along the trade routes from north Africa to the northern part of Europe and Asia.

plements show that the dolmans belong to a comparatively recent date, but they do not tell us much about the people by whom they were erected.

22. Neolithic Man in Crete. — It is easier to trace the development of neolithic man in Crete and Egypt than in western Europe. Under one of the palaces of Crete excavations have shown a succession of neolithic settlements, the earliest of which had crude pottery and spindle whorls, and a finer art than existed in Britain at a similar period. These Cretans were probably a sea-faring as well

Comparatively high neolithic civilization in Crete.

Prehistoric Egyptian Vases.

as an agricultural people, who later made fine grades of pottery and traded with the people of Egypt and the Orient.

23. Egypt in Neolithic Times. — In Egypt we find gold and copper ore used for several thousand years before the dawn of the world's first historic civilization, and the valley of the Nile housed a progressive population that was distinguished in the neolithic period even more than were the Cretans for agriculture, weaving and art.

Neolithic civilization in Egypt.

There was undoubtedly a considerable trade carried on between the different people of the Mediterranean

Extensive trade and migration during neolithic period.

during the late neolithic period. We find pottery and other works of art, with the trade-mark of the maker, very far from the place where they must have been made. Burial customs and other ideas seem to have spread from one locality to distant places, for prehistoric man learned more from his fellows than he was able to develop for himself.

Rapid progress of mankind in the neolithic period.

24. Summary of Neolithic Civilization. — *Neolithic men lived in groups or villages. They had domestic animals such as the dog, the ox and the goat, and perhaps others. They cultivated grains, and some of them were great sailors. They were unacquainted yet with metals, but they had fine bone and polished stone instruments. They were spinners and weavers. They were expert basket makers and their pottery, though crude, was strong and serviceable.* It seems a little thing, pottery, yet it marks the beginning of a new era, in which man was becoming rapidly civilized. We can get some idea of the way that man was developing his ideas of art and religion and his language during his period. He could hardly have had community life, as he did, without the use of words, without some division of labor, and some development of trade.

Prehistoric Civilization

The two paleolithic arts.

25. The Making of Fire. — As we have already noticed, paleolithic men developed two practical arts that carried man rapidly upward in the scale of civilization. The first of these was the discovery of means for the making of fire. The second was the art of making tools.

General use of fire among paleolithic men.

Any one who has struck flint with steel has noticed the succession of sparks that follow. Prehistoric man worked a great deal with flints in making his tools, but he used a stone hammer and did not get his fire in that way. Almost all prehistoric men had fire before they made tools. Some of these probably *saved* a fire started by lightning

and kept it alive religiously. In fact, most later religions had special priestesses whose chief duty it was to keep fire burning continuously.

Creation of fire by wood-friction.

It is generally agreed among archeologists and scientists that fire was made by prehistoric man by the friction of wood against wood. A hard pointed stick was used in the hand and rubbed against a strip of softer wood. It was either rubbed rapidly up and down a groove, the little splinters from which quickly caught fire, or it was twirled rapidly in the hands. Later men used a fire drill and cord to secure a rapid and continuous whirling motion. Occasionally no doubt fire was obtained by striking flint with a kind of iron-ore called iron pyrites (fire-iron).

26. Importance of Fire in the Development of Civilization. — It is difficult to overestimate the importance of fire. By the use of fire it was possible to cook food, and, by smoking animal flesh, to preserve meat, as we smoke bacon, ham or beef for winter or a time of scarcity. Since man was the hunter, it placed upon woman the necessity of gathering fuel and keeping the fire alive. This tied her to her home. It helped to create a semi-permanent abiding place for man, since the fireplace drew him back in his wanderings. It made possible some of the arts which later were the means of civilizing man, for, without fire, metals could never have been used.

Early stone tools.

27. The Making of Prehistoric Tools. — Man has been called the only tool-making animal, and the tool has been an important lever in the uplifting of the human race. As we have seen, very early men had simple stone hatchets and scrapers. These were of rough flint, frequently flaked on one side only. Later, lance-heads were invented, as well as knives, thin stone saws, and arrow-heads.

In the making of these tools, primitive man would find a piece of flint that had been buried in the ground

Process of making stone tools.

and was therefore less hard and less brittle than those on the surface. With a hard stone as a hammer he would hit the first stone a succession of sharp blows so as to dislodge flakes. He would then have an edge that could be used for cutting, skinning or scraping. Some men who were more expert than others devoted themselves to tool-making. We have found the work shops in which many of these tools were made, with the stones that were used for hammers, thousands of flakes, and many half-completed or discarded tools.

Improvement in stone tools and instruments during neolithic period.

In the later prehistoric period these tools were often of very fine workmanship. In the neolithic period, many of them were polished on grindstones. The finest ornaments were rubbed down with pumice stone or even with wood. Some of the Egyptian workmen spent years of hard labor cutting out of stone, bracelets in the form of a thin ring. Stones were hollowed out for cooking, soapstone being the best for this purpose because it would not crack in the heat. It is almost impossible to realize how much tools did for man.

Basketry and its use with clay for cooking.

28. Basketry. — Paleolithic man developed fire and tools, but the other arts of civilization came after his day. One of the earliest of these was the art of making pottery, for pottery is found in almost all early neolithic settlements, but never as yet in the home of paleolithic man. Long before man learned to make pottery, however, he had discovered the art of weaving baskets. Some baskets were lined with clay mud so that they could be filled with hot stones and used, like the earlier stone cooking pots, for boiling flesh foods. Sometimes the baskets were lined inside and out with clay.

Making of the first pottery.

29. Pottery. — Perhaps the first clay pots were made accidentally by having the outer or inner coat of clay separate from the basketry over which it was fashioned. Primitive pottery sometimes shows the impression of basket mold.

Sometimes the pottery was made by coiling a rope of wet clay around and around, building up a bowl or vessel. This might be left in the sun to dry, but was usually baked in the fire.

Pottery was useful for many purposes. The women drew water in their earthen jars, carrying the jars on their heads, as eastern and barbarous women do to-day. Earthen vessels were used in cooking, for they could be molded in any desired shape and they withstood heat better than any stone. Food was stored in earthenware vessels. Pottery was used for ornament, some of the earliest real art being found in the artistically shaped vases and their ornamentation. The prehistoric Egyptians and Cretans particularly excelled in the making of art-pottery.

Uses of pottery.

30. Spinning and Weaving. — The art of basket making gave early man some lessons in the preparation of fibres or strands and the interweaving of the strands. We are not surprised then to find that the earliest neolithic men had bone or stone rings which they used to twirl threads in spinning,[1] and sticks (spindles) upon which they wound the finished thread. Gradually they learned to weave the threads into cloth.[2]

Use of stone spinning whorls and primitive spindles.

These acts were not perfected at once, for the earliest thread was very rough and the early cloth was undoubtedly inferior to fine basketry. Before cloth was invented, skins or basketry was used for clothing, mats and covering.

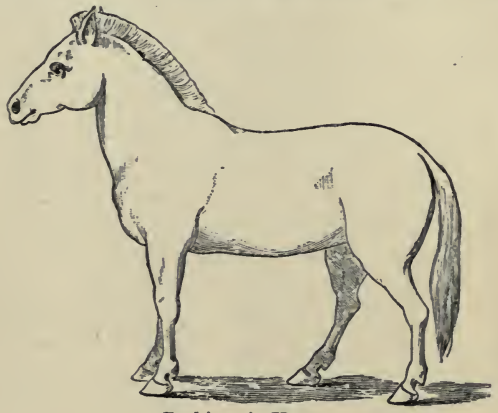
Improvement in cloth and clothing due to weaving.

[1] The earliest thread was probably made of beaten bark, the loosened fibres being bound into a thread by twisting them rapidly between the two hands. Later other plant-fibres were used. The ends of the fibres were attached to the stone spinning whorl, which was rotated rapidly. When the fibres had been twisted into a thread, the thread was wound around a stick which later became a spindle.

[2] In weaving, a number of these threads were held parallel, an equal number, alternating with the first, were attached at one end to a stick. By raising and lowering this stick it was possible to thrust a bone bobbin in between these two sets of threads and draw taut the thread attached to the bobbin or shuttle.

At a comparatively early date, bone needles were used to sew skins together, probably with sinews or leather strips (thongs). As man became more settled or as wild animals became less numerous, he was forced to use fibre-producing plants or fleece-bearing animals, depending on his knowledge of spinning and weaving to furnish him the cloth and draperies that he wanted. In Egypt we have found some fine linen cloth of the neolithic period.

31. The Domestication of Animals. — Paleolithic man apparently had no domestic animals, unless occasional



Prehistoric Horse.

Domestication of the dog, man's first domestic animal.

pets or wounded game kept for future use might be considered domestic. To the end of his epoch he remained a hunter and a savage. Among European neolithic men we find the first domesticated dogs.[1]

Some of the later neolithic peoples not only kept wounded animals, but trapped them alive. If they gave milk, as the goat or the cow, or produced fleece, as the goat

[1] It has been suggested that these ancient hunters were usually followed by packs of wild dogs who shared in the spoils. As the dog loves companionship, some of these wild creatures may in time easily have abandoned the pack for man, who was a better hunter and provider.

or the sheep, they would be prized by the women, since they would lighten the labor of obtaining food and securing a supply of material for spinning. Having dogs to guard these valuable creatures, they allowed the flocks to increase and *prehistoric man became a shepherd.* He also began to ride the fat ponies that formerly he had killed for food. He was still a nomad, wandering from one pasture to another, and probably still a hunter; but *he had not only domesticated animals, for he was himself becoming domesticated.* And this was the work of primitive woman.

Domestication of animals that gave milk or produced fleece.

32. The Domestication of Plants. — Early man lived chiefly on flesh food, being particularly partial to fat. But in summer, and, in general, in warm climates, he used the fruit and the nuts, the yams and the berries, the edible bulbs and roots that the women gathered. We can imagine primitive woman bringing to her fireplace a basket full of seeds at harvest time. She may have been obliged to carry the filled basket a long distance strapped upon her shoulders, for her lord and master chose an abiding-place near a good hunting ground and was indifferent to the distance from the meadow where seed-grasses grew. The seeds were deposited in baskets or jars for use in the winter perhaps, although primitive people are notoriously improvident, eating what is at hand and letting the morrow take care of itself.

Vegetable foods of early man, and the labor of gathering wild products.

Perhaps some of these seeds were spilled on the trail or scattered accidentally near the camp. The next year they sprouted, and, if the camp had not been moved, the woman gathered part of her grain nearer home. After a time she noticed that the blades sprouted from the seed. Then she scattered seeds, and after a time, a few hundred or thousand years perhaps, some woman scratched up the ground or even dug holes for the seeds with the sharp-pointed stick that she had used for digging roots,

How primitive woman may have learned to plant and to plow.

so that fewer of them would die and more would sprout. Gradually the stick was used like a pick or an adze, to rip up the ground ready for planting. After another interval, during which animals were domesticated, an ox was attached to this curved stick, and humanity had its first plow. Plows like these are used now among some savage tribes and were used in early historic times among the Egyptians.

Domestication of plants and animals breaks up nomadic life and establishes fixed abodes for men.

33. Importance of the Domestication of Plants and Animals. — With the domestication of plants as well as animals, primitive man was no longer obliged to roam far afield for food. As population increased and game was killed off, the men lost their former occupation and gradually turned their attention to grazing or agriculture. Domestic duties of women also increased as homes became established. So *man passed from the hunting stage to the pastoral stage and from the pastoral stage to the agricultural stage of life.*

Men must communicate with one another as they become civilized and settled.

34. Language. — It would not be reasonable to expect that man would make all the progress which we have noted in the preceding sections without having learned new and better ways of communicating with his fellows. At all times he must have used cries and exclamations and probably sign language to convey his meaning. But he had other messages that he wished to deliver and other ideas that he wished to express. These were perhaps conveyed by sounds that would correspond somewhat to the idea conveyed. These sounds, or syllables, or words, may have been names of *objects*, as the cow or the pig, the bow or the arrow; or they may have conveyed *ideas*, as fear, strength or death. Some races developed language much farther than others, and the others undoubtedly borrowed from them, but the number of dialects was very great and the number of well-developed languages was very few.

35. Writing. — The cave men of Spain and France may have been among the earliest of our picture writers, but the excellence of their drawing would seem to show that they had many predecessors. Picture writing was the earliest form in which men tried graphically to express their ideas. It was easier perhaps to draw a bird than to invent a word that would mean "bird." Picture writing is found among most primitive people at present and was an important means of telling a story in early times.

Development of picture writing or language.

In some cases, perhaps even before neolithic man disappeared, because men began to use metals, the picture of an object would be simplified into a character, something like the object, that would represent the object. These characters for words are found in many early written languages (§§ 52, 98) and in Chinese at present.

Word characters in place of word pictures.

36. The Alphabet. — When the character was used to represent a sound rather than a word, mankind reached a still further stage in the development of that marvellous means of communication, the alphabet. Perhaps the marks of makers of pottery in prehistoric times or the signs or marks used by early sailors and traders may be found to have some connection with the transition from word-writing to sound-writing which ended in the alphabet, in written language, in literature and in all of the progress of mankind that has come from the written scroll or the printed page.

Transition after historic times from word characters to sound characters or letters.

Man at the Dawn of History

37. Prehistoric and Historic Periods. — If we look back over this long period of prehistoric development and forward to the present, we are impressed with the fact that humanity has moved forward and upward with increasing speed as it has advanced. The first age, the *paleolithic period*, was very long and the progress of man-

Each period in the life of man is shorter than the preceding and yet shows more progress.

kind seems infinitesimal. The second prehistoric period, the *neolithic period*, was much shorter, and was much more productive of results, yet at the beginning of history man had come only a little way. The *ancient period* of history was shorter than the neolithic age, but a wonderful new civilization was developed and was spread over a fair part of the eastern hemisphere. The *modern period* is much shorter than the ancient, but in five hundred years it has already changed the life of civilized man as much as life was changed in 50 centuries of the ancient world.

The three great races, white, yellow and black.

38. The Races of Men According to Color. — Men may be divided, according to color, into the white, the yellow and the black races. Europe is distinctly the continent of the white race; Africa, of the black; and Asia, of the yellow race. Yet northern Africa and western Asia were, and still are, inhabited by men of the white race. This book tells the story primarily of those successive civilizations of the white race which arose on the borders of the eastern Mediterranean, especially in the valleys of the Nile and the Euphrates. We shall follow the spread and the further development of this "western civilization" through Greece, and Rome, and, much later, the final development of this civilization in western Europe and in America by another branch of the white race.

The classical division of the white race into Indo-European, Semitic and Hamitic races.

39. The Old Classification of Races According to Language. — A generation ago all white men were classified as Indo-European, Se-mit'ic or Ha-mit'ic. We must remember the classification, not only because it is important, but for the reason that most historical literature makes these distinctions, which we otherwise would not understand. The HAMITIC race was the race to which the Egyptians belonged. The SEMITES included the Arabs, the Babylonians, the Assyrians, the Hebrews and the Syrians from southwestern Asia. The INDO-EUROPEANS

included all of the peoples from India to Ireland, all of whom speak similar languages. The westernmost branch of this race were known as the *Celts*. The next was called the *Teu'tons* and those in eastern Europe were called *Slavs*. In southern Europe was the *Græco-Roman* branch, and in Asia the Persian and the Indian.

Present classification of races. Mediterranean race.

40. A more Recent Classification of White Men. — More recent investigations of the peoples of the so-called Indo-European race have shown that, while their languages are related, the people themselves are not necessarily related. Many scholars believe that there are three great groups of men in Europe. The southernmost of these is the *Med-i-ter-ra'ne-an race*, which came probably from northern Africa. It includes most of the people who developed the civilizations of ancient history, for it includes the Egyptians, the Cretans and many of the Greeks and the Romans.[1] These Mediterranean men are short and dark complexioned.

Alpine man.

A second race is called sometimes the *Al'pine*. They are a hill people, devoted to grazing, as the Mediterranean men are to the lowlands and to agriculture. They extend from western Europe along the Alpine foothills eastward into the plateaus of western Asia.

The Nordic race.

The third race comprises the tall, fair-haired and fair-skinned people who now dominate northern Europe from England east to the Baltic Sea and the Vistula River. They are sometimes called *Nor'dic* or Teu-ton'ic.

Present mixture of races in Europe.

It will readily be seen that we do not know very much about the race composition of the populations of our present countries of Europe. Italy, Greece, Asia Minor and Egypt are still inhabited chiefly by men of the Mediterranean race. England, Germany and especially the

[1] It included also probably the people who developed the best of the neolithic civilization. Some authorities think that the Semitic people are closely related to Mediterranean man.

Scandinavian peninsulas are largely Nordic, central and southeastern Europe are largely Alpine, but no race is "pure," for apparently, like the American people, the people of every country of Europe are a mixture of several races.

Periods in the life of the human race.

41. Summary. — Mankind has had a long and interesting experience on this earth. This experience may be divided into the historic period, composed of modern history, the last five or six centuries, and ancient history the fifty centuries before that time. Before "history" began we have the prehistoric periods, the last of which we call neolithic, the new stone age, at least ten thousand years in length, and the earlier of which, a much longer period, we call the paleolithic, or old stone age. When we study the tools of man we divide the life of the race into three periods; the old stone age, the new stone age and the age of metals, first copper, then bronze and then iron.

Paleolithic man.

Almost the earliest traces of man show that he understood the making and the use of fire. Soon after this, man made rude tools, fist-hatchets and scrapers. He lived in caves, dressed in skins, ate animal flesh and fruits, carved figures on the rock and believed that man has a spirit which survives after death. He hunted the cave bear, the aurochs or bison, the sabre-toothed tiger, the rhinoceros, the little horse and the reindeer.

Neolithic man.

Neolithic man lived in huts, sometimes grouped together in villages. He made fine polished stone tools and weapons. He domesticated the dog, the goat, the sheep and the ox. He began to cultivate grains and to make a rude plow. He spun thread and wove cloth, made baskets and rude pottery. Neolithic man was much more civilized in Egypt, Crete and in the neighborhood of the Caspian Sea then he was in western Europe.

Paleolithic man took two important steps upward.

He learned to make fire and he learned to make tools. He made fire usually by friction, by rubbing or twirling a hard stick against soft wood. He guarded fire religiously. The need of fire kept men from wandering as much as they had done. Fire tied woman to the fireplace and helped in the development of the arts. Tools were made usually from flint. They protected man from his enemies and enabled him to cut wood and stone for use in arts and for shelter. They gave man something to work with and something to work for.

Fire and tools as instruments of paleolithic civilization.

Man became settled, first in a general way, when he began to make pottery, to spin and to weave. When he domesticated animals he took the next step in becoming settled, for he was not obliged to go abroad for food or for materials for clothing. With the help of the dog, he became a shepherd, and, with the help of the ox, he became a farmer, with a truly settled abode, as soon as he had domesticated plants. He now wanted land of his own, a hut, and his own tools; consequently men began to live in communities, began to make laws and to have governments. Men learned to exchange their surplus products for those of others. Most of this work was done by the women, who worked while the men hunted. They were not treated very humanely by their husbands, and yet monogamous marriages were the rule even in prehistoric times.

Man becomes settled through the domestication of animals and plants.

With the development of a spoken language and the transition from pictures to picture writing, from picture writing to word or character writing, and from characters to letters, man reached the threshold of history. About the time that he learned to use metals, he emerged from the darkness of the prehistoric period.

Language, writing and the discovery of the use of metals.

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Topics

The Cave Artist: MacCurdy, *Antiquity of Men in Europe* (in *Smithsonian Report* for 1909), 547–563; Munro, *Paleolithic Man*, 200–240; Sollas, *Ancient Hunters*, 222–264.

Origin and Development of Tools: Tylor, *Anthropology*, 182–205; Mason, *Origins of Invention*, 121–151; Thomas (ed.), *Source Book for Social Origins*, 335–372.

Studies

1. History and civilization. Morey, *Outlines of Greek History*, 11–14.

2. The fist-hatchet. Sollas, *Ancient Hunters*, 113–120.

3. The geography and the animals of Europe long ago. Sollas, *Ancient Hunters*, 92–98.

4. The cave man as an artist. MacCurdy, G. G., in *Century*, 84 (1912), 439–448.

5. The Kitchen Middens. Clodd. *Story of Primitive Man*, 94–96.

6. The lake dwellings. Clodd, *Primitive Man*, 131–143.

7. Dolmans and other neoliths in Italy and France. Mosso, *Dawn of Mediterranean Civilization*, 244–250.

[1] Students may be interested in Waterloo's *Story of Ab* and *A Son of the Ages.*

8. The builders of the megalithic monuments. Peet, *Rough Stone Monuments*, 129–142.

9. The neolithic population of Crete. Mosso, *Mediterranean Civilization*, 92–102.

10. Dress of women in the Neolithic Age. Mosso, *Mediterranean Civilization*, 185–197.

11. The making of fire. Tylor, *Anthropology*, 260–264.

12. The ancient art of basketry. Mason, *Woman's Share in Primitive Culture*, 41–52.

13. Basketry and pottery. Starr, *First Steps in Human Progress*, 50–57.

14. The domestication of plants. Thomas (ed.), *Source Book for Social Origins*, 98–112.

15. The domestication of animals. Tylor, *Anthropology*, 214–221.

16. The development of writing, Starr, *First Steps in Human Progress*, 192–207.

17. The races of men. Chapin, *Social Evolution*, 217–220.

Questions

(For Introduction and Chapter I)

1. Has mankind made uniform progress upward, or has he advanced more in some periods than in others?

2. Name the most important civilizations since the beginning of history.

3. Name five standards by which we can judge the progress made by man.

4. How is the experience of mankind subdivided? Give the divisions of history; the divisions of prehistory.

5. Why do the rough stone fist-hatchets and scrapers represent the earliest civilization? Was that civilization spread widely, during the old stone age? after the old stone age?

6. Make a little table showing in one column why the "river drift" man lived near the rivers, in a second column the tools or weapons that he had, and in a third the animals among which he lived.

7. How do we know that the early cave men were more civilized than the "river drift" men? that the later cave men had a better civilization than the early cave men?

8. Was paleolithic man civilized, according to the standards

named in § 6? What did neolithic man add to the civilization of his predecessors?

9. How do you account for the fact that the neolithic civilization of the eastern Mediterranean was more advanced than that of western Europe in the same period?

10. Do we learn chiefly by inventing tools and methods, or by learning from others? Should we expect man to make more or less progress within a certain time as he became more civilized?

11. Did fire benefit men more than women?

12. What did tools do for man?

13. Trace the evolution of the hatchet from the fist-hatchet to the stone hatchet with a handle, and to our steel hatchets of the present.

14. How was the art of pottery-making dependent on that of basket-weaving? How was the spinning and the weaving of cloth also dependent on basketry?

15. As man ceased to be a hunter, how did he get food, clothing, and power to cultivate fields? Show how the domestication of animals is related to these needs of man.

16. Why is the pastoral stage of civilization higher than the hunting stage, and the agricultural stage higher than the pastoral stage?

17. Name the chief steps in the development of a spoken language; those in the development of writing.

18. Show on a map the location of the chief races of white men to-day.

19. What is the chief interest in the prehistoric period? the chief value?

CHAPTER II

THE DAWN OF HISTORY

42. The Origins of Western Civilization. — We think of Europe as the most civilized of the continents of the modern world. The civilization of Europeans, and of men of European race in the new world, we call western civilization, to distinguish it from the civilizations of the Far East, of India, of China and of Japan. Although this western civilization was developed chiefly on the continent of Europe, its beginnings we find, not in Europe at all, but in Africa and in Asia. It is to Egypt that we look for the earliest of the ancient civilizations, a civilization to which the Greeks owed much. In Babylonia and in Palestine were developed many ideas regarding business and religion which we use daily. To understand western civilization, then, we must devote some attention to these early peoples outside of Europe.

The indebtedness of Europe to Egypt, Babylonia and Palestine.

Ancient Egypt

43. The Influence of the Nile. — Herodotus, "the father of history," more than 2000 years ago, called Egypt the gift of the Nile. This Nile valley is long and narrow, and is bounded by limestone cliffs, beyond which lies the desert. The cultivated area is about seven hundred miles in length and from ten to thirty miles wide, except at the Delta, the triangular area formed at the mouth of the Nile by mud brought down by the river. As Egypt is a land of little rain and considerable sunshine, it too would have been a desert but for the fact that the Nile overflows its banks.

The valley of the Nile.

How the Nile floods the land and leaves a deposit of fertile mud.

The Nile rises in Africa near the equator. It has tributaries that bring down freshets from the mountains of east Africa. It flows through Egypt at a depth of about 30 feet below the level of the valley. In June the river begins to rise on account of the heavy rains at the sources of the river, and the flood waters continue until October. In ancient times if the river rose only about twenty-five feet, it filled but a few of the irrigation ditches that carried the water to the thirsty fields, and there were short crops in Egypt. If it rose more than thirty feet, it ignored the irrigation ditches altogether, and flooded the fields as it pleased, and did a great deal of damage. Prosperity in Egypt has always depended on a normal rise of the river, for then the fields have been well covered with water and a thin deposit of fertile mud has been left, insuring a good crop.

Ancient Egypt.

The local districts and the two Egypts.

44. Egypt at the Dawn of History. — This fertile Nile valley was the scene of the earliest real civilization in the history of the world. This civilization was developed slowly. Long before the dawn of history in Egypt, numerous local governments had arisen along the river to look after the

irrigation of the fields and other affairs of general interest. In the Delta the draining of the swamps was one of the first and most important problems. It was in the Delta that in 4241 B.C. the year was divided into 365 days, twelve months of 30 days each, with 5 extra feast days. A high authority calls 4241 B.C. *the earliest fixed date in history.* About this time the Delta, or lower Egypt, was united under a single king, and, soon after, the valley of the Nile from the Delta nearly to the first cataract was united under another king. *Lower Egypt*, or the Delta, was called the kingdom of the Red Crown. *Upper Egypt* was known as the kingdom of the White Crown.

Union of the two kingdoms

About 3400 B.C. the young and enterprising king of upper Egypt, Me'nes, marched against the lower Kingdom. Menes was victorious and united upper and lower Egypt under his vigorous sway. He placed his capital at Memphis, on the border line between upper and lower Egypt, and he established the first dynasty.[1] All earlier events are spoken of as *predynastic*, and all later rulers belong to *dynasties* which are numbered from one to twenty-six.

Interest of early Pharaohs in tombs.

45. The Pyramid Builders. — The early Pharaohs, as the kings were called, were prosperous and built fine temples, but they cared more for massive tombs after death than for palaces while living. It is from the tombs of the early Pharaohs and the still earlier (predynastic) nobles that we have learned most of what we know about early Egypt. About five centuries after Menes the Pharaohs began to build their tombs in the form of great pyramids.

These pyramids are located near Memphis. The

[1] Menes and his successors opened copper mines and stone quarries at Mount Sinai, constructed great buildings, undertook great engineering works, brought northeastern Africa and southern Palestine under their sway and carried on extensive commerce up the Nile, over the Red Sea and on the Mediterranean.

Pyramid-tombs near Memphis. Magnitude and accuracy of the work.

largest, that of Chē-ops′, was 486 feet high, the base being square and covering thirteen acres. It is said to have taken an army of 120,000 workmen twenty years to complete the huge structure, in the base of which was to be the tomb of the ruling Pharaoh. The huge blocks of stone, many of which weighed several tons, were drawn up a mountain of earth and fitted accurately to their positions. Near these pyramids is the well-known sphinx, the face being that of the Pharaoh who constructed it.

The Great Pyramids.

Expulsion of the Hyksos and conquests to the west, south and east.

46. The Establishment of an Empire. — For a thousand years after the days of the great pyramid builders, Egypt was dominated by her nobles, her king being probably the most important noble.[1] After this period came invaders from the east, who brought in horses and overran the country. For perhaps two centuries these *Hyksos kings* ruled lower Egypt and tried to control upper Egypt as well. The Hyksos were driven out by the princes of

[1] This was practically a feudal period and is called the *Middle Kingdom*. The last rulers of this "feudal period" were enterprising and able Pharaohs (those of the twelfth dynasty), under whom the classical language was perfected, literature flourished and commerce was developed. A canal was cut from the Red Sea to the Nile. By a wall twenty-seven miles long the great basin west of the Nile, known as the Fayum, was reclaimed for agriculture.

Thebes who organized great armies, with horses and chariots. For the first time the Egyptian people were really united, since the Theban princes had appealed to a common patriotism. The new Pharaohs were not content to be simply kings of Egypt. They looked for new lands to conquer. Under Thotmes (Tot'mes) III (1450 B.C.) the Egyptian empire extended from Libya on the west and Nubia on the south to the Euphrates river.[1]

47. The Decline of the Empire. — The capital of this empire was "hundred-gated Thebes," which had long been noted for its culture. Thotmes III and his contemporaries beautified and improved the city. Two of the most famous of the buildings were the Hall of Kar'nak and the temple of Lux'or. The most renowned of the Pharaohs was Ram'e-ses II, a cruel old tyrant who enslaved foreigners that lived in Egypt, compelling them to work on his great buildings or huge canals.

"Hundred-gated Thebes." Hall of Karnak and Temple of Luxor.

Karnak, Great Columns.

As the empire did not last long after Rameses II, we may say that it covered the five centuries from 1600 B.C. to 1100 B.C. In 672 the Assyrians gained control

The empire after Rameses II.

[1] See map, p. 50.

of lower Egypt for a few years, but they were soon driven out and a native Pharaoh once more ruled Egypt. After 525 came the Persians, and from that time to our own day Egypt has not been free from foreign rule.

From the Persian to the British Empire.

48. Egypt under World Empires. — *Persian rule* lasted for two centuries, until Alexander the Great marched into the Delta and founded Alexandria, which for centuries was the centre of commerce and learning in the ancient world. After three centuries of *Greek rule* came the Roman legions, *the Romans* borrowing the calendar which we use now, and copying some of the least desirable religious rites of the Egyptians. In the Christian era, the *Arabs* (Mo-ham'me-dans) and the *Turks* have ruled Egypt since Roman times, and to-day Egypt is, practically, a part of the greatest empire of the late nineteenth century, *the British empire.*

Popular terms to be remembered.

49. Distinctive Characteristics of Egyptian Civilization. — It is not the part played by Egypt as a dependent state in later empires, but the fact that her civilization was the first in the world's history, that makes Egypt so important. We shall study that civilization later, but should note some distinguishing features now. We think of Egypt as the land of the *Nile*, as the kingdom of the *Pharaohs*, as the country of massive architecture, such as the *pyramids*, the *labyrinth*, the *Sphinx*, and the great *halls at Karnak and Luxor*. We think of it as the land where *the living worshipped sacred animals*,[1] such as the bull, the ibis and the cat, and where the bodies of the *dead were embalmed* (as mummies), because the Egyptians believed, more than any other ancient people, in a life after death. Finally we think of Egypt as the land of picture writing, hi-er-o-glyph'ics, for the ancient Egyptians covered their tombs, walls and rocks with their pictured stories.

[1] The worship of sacred animals is characteristic of later Egyptian religion, not of the earlier period.

50. The Arts in Egypt. — Besides these characteristics, which appeal to our imaginations and are semi-popular, we find that the Egyptians excelled in fine art work, as in the making of pottery, glass-ware, jewelry and in carving. They were mathematicians who used geometry to lay out their fields again after the inundations of the Nile. They studied the stars. To be sure they did not know as much about some of these things as they tried to make other people think, and yet they knew more about most of them than any one else did at that time.

Art and science in Egypt.

The Tigris-Euphrates Valley — Early Period

51. The Geography of the Tigris-Euphrates Valley. — Like the Nile valley the Tigris-Euphrates valley is one of the most fertile spots on the globe, as well as the seat of one of the world's first historic civilizations. The lower part, called *Babylonia*,[1] is made up chiefly of mud deposited by the rivers. When it was drained and properly irrigated, its fertility was so great that travellers reported a yield of 200 or even 300 fold from grain stalks six feet high, with heads three inches broad. Although it is impossible to believe these stories, yet they show that the soil of Babylonia must have been remarkably fertile.

Babylonia and its exceptionally fertile soil.

The upper valley is called *Mes-o-po-ta'mi-a*, between the rivers, and is known as *Assyria* on the hills northeast of the Tigris river. The soil is poorer than it is in the alluvial deposits of Babylonia, and the rainfall is greater, especially in Assyria. There is no stone or metal anywhere in Babylonia, but both are abundant in the upper valley. A glance at the map shows that *the Euphrates valley was the natural highway from the Persian Gulf to*

The upper valley, with the Euphrates highway.

[1] Babylonia is divided into lower Babylonia, a mud delta, and upper Babylonia, a low fertile plain. It was later called Chaldea.

the Mediterranean Sea,[1] *that is between the East and the West of that day.*

The culture, art and cuneiform writing of the Sumerians.

52. The Sumerians. — The earliest civilization of the Tigris-Euphrates basin, so far as we have knowledge, was not developed in its own valley, as was that of Egypt,

The Tigris-Euphrates Basin.

but was brought in from outside. These people lived in a part of the valley called Su'mer and are known as Su-

[1] Unlike Egypt, this Tigris-Euphrates valley is not isolated. It is open at the south to the Persian Gulf. Numerous passes lead down from the plateaus on the north and east (the plateau of Iran — the home of the Medes and Persians), and Arabia lies on its western border. It is not only open on all sides to commerce, but the richness of its soil and the wealth of its people attracted the nomadic tribes of the neighboring foothills. Sometimes these invaders brought in a higher civilization than they found in the valley, but, almost without exception, they were crude and barbarous people, who sought plunder. Repeatedly the progress of civilization in the Tigris-Euphrates valley was set back by these barbarians, although usually the new comers adopted the ways of the valley-dwellers.

me'ri-ans, but we really do not know who they were. We do know, however, that *the Sumerians had a written language, some art and a high degree of culture.* Their written characters were a combination of wedge-shaped impressions, called the cu'ne-i-form script. It was adopted by all later peoples of western Asia and was used in Egypt in the time of the empire (§ 46).

How they borrowed the Sumerian culture.

53. The Semites in Western Asia. — The Sumerians were overwhelmed by invaders from Arabia. These invaders are called *Sem'ites*, the name given to a great race that speaks a language similar to that of the Hebrews. *The ancient history of western Asia is largely a history of Semitic peoples in Babylonia, in Assyria, in Syria, in Phœnicia and in Palestine.* The Semites had little originality, that is they were not good at inventing things or developing things for themselves, but they made excellent use of the art, the writing and the culture of the Sumerians. They were interested in trade and they developed cities, so that business could be carried on better.

The rise and character of the city-states.

54. The City-States. — The earliest inhabitants of the valley lived in villages of rude reed huts. These gave place in time to houses of sun-baked bricks with a dome-like roof, each village being surrounded by a wall of brick to keep off enemies. Each city had a great number of gods, including at least one patron deity. Each had its own king or its own ruler, who was independent at first, and lived in a huge house of brick, called a palace. These little self-governing cities are called *city-states*, and the name should be remembered, for the city-state played a very important part in ancient history, until the establishment of the Roman Empire (§ 354).

55. Sargon of Agade. — Some of these cities were larger and wealthier than others and were ruled by abler and more ambitious men. The stronger cities gained control

Sargon's empire covering the entire Tigris-Euphrates valley (about 2650 B.C.).

of their neighbors, making the kings of these neig cities into dependents whom we may call gov One of the most powerful of the cities was A'ga- throne of which was held by a man who had gardener and afterward a cup-bearer in the king's Sar'gon must have been a man of great energy and He not only conquered his immediate neighbors tended his rule south to the Persian Gulf and along the Euphrates. He carried Babylonian and civilization to the foothills of Ar-me'ni-a and t tant Syria, and brought back the stones, metals and products of these provinces. Sargon's empire is the in history, being 1200 years earlier than that of Thot III in Egypt.

Growth of Babylon and its commerce.

56. Hammurabi's Empire. — In fact, more tha centuries before Thotmes III, another larger, st and more lasting than that of Sargo established by a conqueror and statesr Ham-mu-ra'bi. This pire lasted several cer ries and is called the *Babylonian kingdo* The capital of Babylo was now the importan walled city of *Babylon*, a commercial metropolis which desired foreign trade and was anxious to extend its rule for the benefit of its trade.

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Hammurabi receiving Code.

Hammurabi as a conqueror, builder and statesman.

Hammurabi sent out his own officials to rule over the subject cities. He established a post-system, opened up better means of communication, constructed great

orinals, and was repaid by such an increase in agriculture nor such expansion of manufacturing and commerce , th had never taken place before.

en 57. **Hammurabi's Code of Laws.** — Hammurabi is lac known for his code of laws, which shows that busi- ilit is was conducted on wise and just principles, and that t eying and selling, as well as social relations, were regu- nor ed by law. Most of the laws in the code are much older ıltu n Hammurabi's time, and many of them are to be o d nd in a milder form in the much later Mosaic code of oth Hebrews.

The oldest complete code of laws in existence.

fiVe can judge Hammurabi's code of laws for ourselves Sm the following extracts:

Some of the laws in Hammurabi's code.

If a man during a law case shall utter threats against the witnesses, and has not justified the word he uttered, if that suit is one on which a life depends, that man shall die.

If a man has stolen an ox, sheep or ass, or pig, or goat, either from a god [temple] or a palace, he shall pay thirty-fold. If he is a common man, he shall pay ten-fold. If the thief has nothing to pay with, he shall be put to death.

If a man has effected a robbery, and is taken, that man shall be put to death.

If a man has taken a field of cultivation, and has not caused corn to grow on the field, and has not performed the work on the field, he shall be called to account and he shall give corn [grain] like his neighbor to the owner of the field.

If a man destroy the eye of a man, his eye they shall put out.

If a man knock out the teeth of his equal, his teeth shall be knocked out.

If a doctor has saved the eye of a man, ten shekels of silver he shall take. If it was a freedman, five shekels of silver he takes. If it was a slave, he shall take two shekels.

If a doctor has put out the eye, his hands shall be cut off.

If he build a house for a man and did not set his work, and the walls topple over, that builder from his own money shall make that wall strong.

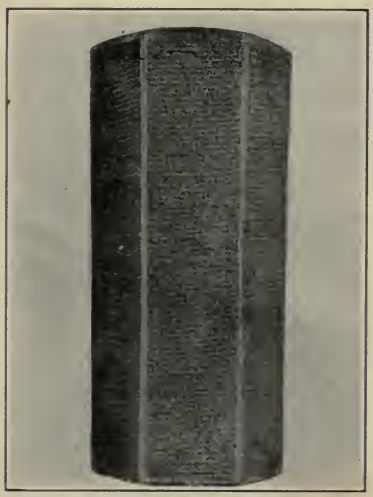
If a man hire a harvester, he shall give him eight gur [64 bushels] of corn for the year.

If a man hire a ship of 60 gur [480 bushels], for each day he shall pay one-sixth of a shekel.

Assyria and Chaldea

Character of the Assyrians: Appearance and cruelty.

58. The Assyrians. — The As-syr'i-ans lived on the slope of the mountain east and north of the Tigris River. They were a healthy, vigorous people, and their monuments show them with the long beards and facial characteristics of the typical Hebrew patriarch. The Assyrians were not an industrial or agricultural people like the Babylonians, but they were interested in trade and were especially fond of war,[1] which they waged against their enemies with fierceness and cruelty.[2]



Six-sided Cylinder.

59. The Assyrian Empire. — About 750

[1] The greatest of the early Assyrian conquerors was *Tig'lath-Pi-le'ser* I, who conquered, according to his inscription, "forty-two countries and their princes, from the left bank of the lower Zab and the border of forest-clad mountains as far as the right bank of the Euphrates, the land of the Khatti [Hittites] and the Upper Sea of the setting sun [Mediterranean]." "The feet of the enemy I kept from my country." "One word united I caused them to speak."

[2] One of the inscriptions gives an instance of the punishment meted out to rebels. "With battle and slaughter I assaulted and took the city. Three thousand captives I slew in battle. Their booty and possessions, cattle, sheep, I carried away; many captives I burned with fire. Many of their soldiers I took alive; of some I cut off hands and limbs; of others the noses, ears and arms; of many soldiers I put out the eyes. I reared a column of the living and a column of heads. I hung up on high their heads on trees in the vicinity of their city. Their boys and girls I burned up in the flames. I devastated the city, dug it up, in fire burned it; I annihilated it."

B.C. Assyria became the dominant power in western Asia. From her province in the northern part of the Tigris-Euphrates valley she reached out to Babylonia on the south, to Syria on the west, and to Palestine and Egypt on the southwest. Extent of the empire.

The Assyrians looked upon Babylon with reverence, because they borrowed their culture from the Babylonians. Their writing was the cuneiform script. Although they lived in a country abounding with stone, they built their houses, palaces, temples and walls of brick, as the Babylonians did. They frequently conquered Babylon, but they treated the city better than other subject cities, just as Alexander (§ 202) and Rome (§ 328) looked up to Greece and gave her special favors, after they had conquered her. Relations with Babylonia.

Even with Babylon, however, *the Assyrians followed their policy of deportation*, sending more than one hundred thousand people from Babylonia into Syria. When Samaria was conquered, the people of Israel were taken to Assyria. These Is'ra-el-ites are sometimes called the "ten lost tribes." In this way the Assyrians tried to divide the opposition to Assyrian rule, since every subject state had some Assyrian colonists and many non-Assyrian immigrants, who would naturally fail to work with the natives for the independence of the state where they lived. All provinces were ruled by governors sent out from Assyria. Deportation of subjects by tens of thousands.

60. Assyrian Splendor and Decline. — The greatest of the cities was Nin'e-veh on the Tigris River. The Assyrian entered the city through gates. On the top of the huge walls seven chariots could be driven abreast. Before all public buildings the visitor saw huge stone statues, reliefs of the royal Assyrian emblem, the colossal bull with human head. Here one king (As-shur-ban'i-pal) gathered a great library (§ 102). To withstand a siege Nineveh brought to the city at considerable expense the Nineveh. Its walls, statues and water-supply.

waters of eighteen mountain streams, with reservoirs for keeping a supply in the city.

Fall of Nineveh (606 B.C.).

This barbaric splendor and these precautions for defence against enemies did not help Nineveh, for her rulers oppressed all of their subjects, and, from the four quarters

Winged Bull.

of the empire, revolt followed revolt. The Medes from the Persian plateau joined with the prince of Babylonia, and, after a long siege, Nineveh fell, the last Assyrian king perishing in the flames (606 B.C.).

Nebuchadnezzar and his conquest of the Jews.

61. The New Babylonian Kingdom.— Most of the Assyrian possessions fell to Babylonia, whose new king, *Neb-u-chad-nez'zar,* showed wonderful ability in reconquering the provinces that had revolted. He did not try to

gain Egypt, but he conquered Jerusalem (586 B.C.), sending tens of thousands of Jews to Babylon. This experience of Jewish exiles is known in Hebrew history as the "Babylonian captivity." Nebuchadnezzar spent thirteen years without success trying to conquer the little island of Tyre in Phœnicia. This later Babylonian kingdom is known as the

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Ruins of Babylon.

new Babylonian kingdom. It is sometimes called the Chaldean kingdom, because Nebuchadnezzar was a *Chal-de'an.*[1]

Work of Nebuchadnezzar as statesman and builder.

62. What Nebuchadnezzar did for Babylon. — Nebuchadnezzar was a man of peace rather than a warrior. He aided industry and commerce, reconstructing many of the old irrigation canals, rebuilt Babylon, raised a great dike or wall from the Tigris to the Euphrates by which

[1] The Chaldeans had been the most aggressive race of Babylonia for several centuries before this time.

he could flood the country against enemies, and he built walls vaster than those of Nineveh. His best known work was the construction of the famous hanging gardens, which he fashioned for his Median queen, who longed for her mountains.[1] These gardens were considered one of the wonders of the ancient world. They were built along the Euphrates River and consisted of four terraces with arcades for merchants along the bank of the river. On the highest terrace, about one hundred feet above the Euphrates, were all kinds of wonderful plants, irrigated by water pumped up from the river. Great sheets of lead kept the water from seeping through the brick terraces and undermining the walls.

Fall of Babylon, 538 B.C.

After Nebuchadnezzar's death the Babylonian kingdom lasted but a short time. In a few years came the cry, "The Medes and the Persians are at your gates," and the city fell, 538 B.C., for the Persians became the masters of all western Asia (§ 162).

Spread of civilization through commerce to the Mediterranean.

63. Importance of the Tigris-Euphrates Civilization. — Babylonia shares with Egypt the honor of having one of the first historic civilizations. Its influence was perhaps even greater than that of Egypt, for the Euphrates was the highway from the East to the West. It was a centre of commerce extending in all directions, but especially to the southeast by way of the Persian Gulf, and northwest to the Mediterranean. Whatever Babylonia had was carried by her merchants or her "governors-general" to Mesopotamia, to Assyria, to Syria, to Asia Minor and even to the West.

Some of the ways in which we are indebted to the Babylonians.

Babylonia's cuneiform writing was at one time the official written language, not only of western Asia, but of Egypt as well. This was before the time of Rameses II (§ 47). Her religion influenced that of Assyria, Phœnicia, far-away Carthage and even Greece. Her methods of foretelling

[1] Media was east of the Tigris River and Assyria.

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events by divination were borrowed by Greece and Rome, and the superstition of her astrology descended to still later times. We still speak of soothsayers as "Chaldeans." Her law codes reappear in the laws of the Hebrews and of many other western peoples. She divided her day into twenty-four hours with two sets of twelve hours each. Her week had seven days, named as ours are, after the gods of the sun, moon and planets. Her science, especially that of the heavens, was better developed than that of the Egyptians. Her legends have been copied in the legends of other people. We should notice for example the deluge story (§ 91), and the labors of Gilgamesh (Hercules) (§ 100) in the next chapter. Babylonian systems of weight and measure were used everywhere in the West. The Babylonians were the first people to teach the world construction by means of the arch and the use of drains. Without question the world's debt to Babylonia is great and Babylonia's influence on the world, unfortunately, has been even greater.

The East Mediterranean Coast

64. Geography. — Where the great bend of the Euphrates occurs, the East, that is, the Tigris-Euphrates valley, joins the Middle West, that is, the east Mediterranean coast. This east Mediterranean coast consists of three geographical areas that were the homes of three important peoples in antiquity. This coast also furnished three highways between the East and the West and was the disputed ground between the empires of the Egyptians and of the Tigris-Euphrates valley. The northern part of this east Mediterranean coast we call *Syria*, and in ancient times it was occupied by the *Hit'tites*, a people who belonged really in the eastern half of Asia Minor. Along the coast south of Syria there were several enter-

The three countries, peoples and highways of the east Mediterranean coast.

prising commercial cities, inhabited by the Phœ-ni'cians. Inland from *Phœnicia* and south of Syria is that land through which the river Jordan flows, first into the Sea of Galilee and later into that great salt sink, 1300 feet below sea level, the Dead Sea. This country we call *Pal'es-tine*, and it was inhabited by the *Hebrews*.

Location, culture and work of the Hittites.

65. The Hittites. — The name *Hittite* is usually applied to all those tribes that occupied the territory from the Black Sea south to the borders of Palestine. Little is known about them, although we have uncovered a great many ruins of their buildings and cities in Asia Minor. Some of them were allied in race to the Assyrians and Phœnicians and, like the Assyrians and Phœnicians, they borrowed most of their deities, their culture and their later writings from the Babylonians. They added nothing to the civilization of the human race and yet they helped to pass on the Babylonian culture to peoples farther west.

East Mediterranean Coast.

The Hittite empire from the Black Sea to Palestine.

In the days after Thotmes III, when the Egyptians began to lose their hold on Syria, a great Hittite king [1] united under his rule the eastern half of Asia Minor,

[1] Subbiluliuma.

Syria and most of Palestine.[1] For two centuries this Hittite empire lasted, until the Assyrians began to grow powerful, but five centuries passed before the greatest Assyrian kings finally overthrew the Hittite power (§ 59).

66. Phœnicia and her People. — The Phœnicians occupied a little strip of coast but a few miles in width. The mountains are so close to the sea that the hillsides are steep and there are few farms, but numerous harbors. The Phœnicians naturally turned to the sea for a living. They gathered about the harbors in little clusters that were *city-states*, like the early states of the Euphrates valley (§ 54).

How the geography and location of the Phœnicians made them traders.

For trade their location was ideal. They had fine harbors. They were located at the eastern end of the trade routes along the Euphrates which connected the Mediterranean Sea with Babylonia and the Persian Gulf. They were bold and skilful sailors, who did most of the carrying of goods from Egypt to Mediterranean ports after the decline of the Cretans (§ 124) and before the rise of the Greeks (§ 142).

Trade routes. Extent of Phœnician trade.

67. Tyre and Carthage. — In order that they might have depots for convenience in trading at distant points, the Phœnicians made trading-settlements or *colonies* at different places along the shores of the Mediterranean. One of these was in Greece, at or near Thebes, others were in Sicily, still others on the northern shores of Africa. One of these, Car'thage (§ 308), located at a very fine harbor opposite Sicily, was destined to be even more famous than its famous founder, the Phœnician city of Tyre.

Some Phœnician colonies.

Tyre was the great commercial city of the ancient world before the rise of Alexandria (§ 216). Tyre (Tīre)

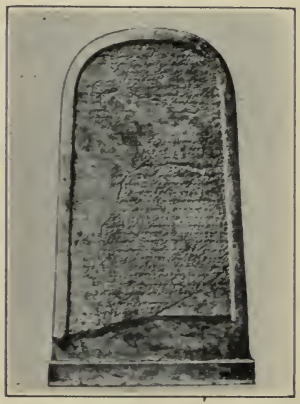
Tyre, her people and her business.

[1] Beyond the Euphrates east to the mountains of Assyria all the kings acknowledged the supremacy of the Hittites, although their possessions did not form part of his empire. (See map, p. 45.)

was built on an island so that it could not easily be captured, as Nebuchadnezzar discovered. There was found near the city a shell fish that gave a beautiful purple dye, which was used for fine fabrics and was so expensive that it was bought chiefly by kings. This is known as the Tyrian or royal purple. Tyre had great fleets, very extensive trade and large factories in which her people manufactured the raw materials that they gathered on their trading voyages.

Civilization carried with the Phœnician trade.

68. The Phœnicians as Carriers of Civilization. — The Phœnicians were not an inventive people. From the Babylonians they borrowed their deities and most of their civilization. But they did more than that; for they carried this civilization with them when they sailed along the shores of the Mediterranean. Usually the natives were more interested in exchanging ivory or gold, or silver, or some of the natural products which they could not use, for glass beads or bracelets or strips of bright-colored cloth, but the Phœnicians nevertheless spread the older cultures a good deal as the wind carries seed.



The "Moabite Stone" (an example of early Phœnician writing).

The alphabet.

In trading the Phœnicians used a set of written characters called *letters*. Where they found them we do not yet know, but they carried them all over the civilized world and gave to the world the first *alphabet*.

From Abraham to Moses.

69. Early History of the Hebrews. — Inland from Phœnicia lies Palestine, the home of a Semitic people called the Hebrews. To Palestine in the time of Ham-

murabi (§ 56) came *A'bra-ham*, an Arab sheik or patriarch, who had journeyed from "Ur of the Chaldees." Abraham's great grandson, Joseph, was sold into captivity by his jealous brothers and was taken to Egypt, where he rose high in the esteem of the Pharaoh. Then came years of famine in Palestine which drew Joseph's brothers and many others to the store-houses of Egypt. Some centuries later we find the "children of Israel" in bondage in Egypt, making bricks without straw and oppressed by the Egyptians.

Exodus from Egypt and settlement in Palestine.

Under the leadership of Moses the Hebrews made an "exodus" from Egypt, perhaps under Rameses II. After wandering for a generation in the desert wastes south of Palestine, they settled in Palestine. For several centuries they lived under *judges*, fighting against their neighbors in order that they might keep this "land of milk and honey" for themselves.

The Hebrew kingdom under Saul, David and Solomon.

70. The United Hebrew Kingdom. — The Hebrews were still like bands of wandering Arab tribes. They needed a national organization and a national leader, so they chose a *king*, a tall, handsome man named *Saul*. Saul was not a good leader, but his successor, *David*, who had gained a reputation by killing the giant champion of the Philistines, Goliath, was not only a general but was the leader that the Hebrews needed. He built up a kingdom which under his son *Sol'o-mon* extended from the Red Sea to the Euphrates. That is, it covered the whole east Mediterranean coast. Under David there were collected and perfected a large number of hymns of praise, the *Psalms*, and under Solomon, the wisdom of the ages was gathered in *Proverbs*. This Hebrew kingdom was created about 1000 B.C., about 250 years after the exodus and about the same time before the rise of the great Assyrian empire.

71. The History of Israel and Judea. — After Solo-

Kingdom divided into Israel and Judah. The "lost ten tribes" and "Babylonian captivity."

mon's death the Hebrew kingdom was divided into two kingdoms. *Is'ra-el* in the north, with her capital *Sa-ma'ri-a*, was conquered by the Assyrians in 722 and many from its ten tribes were carried into exile (§ 59). *Ju-de'a* in the south remained free until Nebuchadnezzar captured her capital *Je-ru'sa-lem* (§ 61) (586 B.C.) and took many of its inhabitants to Babylon, a period called the Babylonian captivity of the Jews, as we have noticed. After the return of the exiles and the rebuilding of Jerusalem, the *prophets* were the national leaders. Judea was then under the rule of Greek kings for centuries until the Romans occupied Palestine before the birth of Christ, and later made Palestine into a Roman province.

Growth of the Hebrew people from polytheism to monotheism.

72. The Religious Experience of the Hebrews. — Until long after the kingdom of David and Solomon the Hebrew people did not have a radically different religious belief from their neighbors. The great importance of the Hebrews in the history of the world does not consist in their being at a very early date monotheists, that is, people who believe in one God. Many of their leaders were monotheists, but the Hebrews as a people at first believed in many gods. Only gradually did the people realize that *Je-ho'vah was the only God.* They did not understand that *God is a universal, omnipotent spirit,* and not, as their neighbors believed, an enlarged human being with human passions and weaknesses.

How the Hebrew people came to worship one God.

The prophets tried to teach the people that the one God was not a divine hero like the gods of their neighbors. Although *the Hebrew people came to* BELIEVE *in one God who was Spirit,* it cannot be said that the whole people learned to WORSHIP, *as well as believe in, one true God,* until after the Babylonian captivity. This then is the great contribution of the Hebrews to the world's progress: that they abandoned polytheism for a belief in one true God, and their belief grew into a NATIONAL WORSHIP OF THAT

God. Other peoples had *isolated leaders* who believed in monotheism and some that even lived up to their belief. *The Hebrew nation was the only monotheistic* NATION *of antiquity.*

Important subdivisions of the period of Egyptian independence.

73. Summary. — Ancient Egypt owed her great progress partly to her isolated position and partly to the exceptional fertility caused by the inundations of the Nile. Historical Egypt may be divided into two great periods: I, that of Egyptian independence, from 3400 B.C. to 525 B.C.; II, that of dependence, 525 B.C. to the present. In 3400 B.C. Menes united upper and lower Egypt. The period of the pyramid builders is called the Old Kingdom. The feudal period when the nobles ruled is called the Middle Kingdom. After the Hyksos rule we have the Empire, with Thotmes III ruling from Nubia and Lydia to the Euphrates River, and Rameses II, the Magnificent. Then follows a period of decline.

Succession of conquering empires.

Egypt was first added (temporarily) to the Assyrian empire. It then became in turn subject to the Persians, to the Greeks, the Romans, the Mohammedans, the Turks and finally to the English. Egypt's civilization was not only the earliest but one of the best in the ancient Orient, and, except that of Babylonia, the most influential of the civilizations of the ancient near East.

The geography and civilization of the Tigris-Euphrates valley.

The lower Tigris-Euphrates valley, or Babylonia, is very fertile. Into Babylonia the Sumerians brought the rudiments of almost all of the art, writing and culture of this whole area. The Babylonians, Assyrians, Hittites, Phœnicians and Hebrews, most of whom were Semites, in their turn copied this culture. For a summary of this civilization consult (§ 63).

Empires of Babylonia, Assyria and the Hittites.

The Babylonians had two great empire builders: Sargon of Agade (about 2650 B.C.) and Hammurabi of Babylon (about 1900 B.C.). Hammurabi's empire lasted several centuries. The Assyrian empire was developed by a succes-

sion of warrior kings from about 750 to 650 B.C. The new Babylonian kingdom under Nebuchadnezzar followed the downfall of Assyria. The Hittite empire preceded the first Assyrian empire but survived until the second.

Work of the Phœnicians.

The Phœnicians were interested in trade, which they carried on with the Euphrates valley, with Egypt and with the whole Mediterranean area. They planted trading posts, some of which grew into colonies, and they carried the alphabet to all ancient peoples.

Religious importance of the Hebrews.

The Hebrews were a pastoral people who lived in Palestine. They were at first ruled by judges. Under David and Solomon (1015–935 B.C.) there was a united Hebrew kingdom stretching from Egypt to the Euphrates River. This kingdom was divided into Israel and Judea. Israel was conquered by the Assyrians in 722 B.C. and Jerusalem was captured in 586 B.C. by Nebuchadnezzar, the great ruler of the later Babylonian (Chaldean) empire. The Jews struggled up from polytheism through belief in one God to a national worship of a true God.

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23. The development of Hebrew monotheism. Macalister, *Civilization of Palestine*, chap. VII.

Questions

1. Why is Egypt "the gift of the Nile"?

2. Explain these terms: dynasty, predynastic, pyramid, sphinx, Pharaoh, Middle Kingdom, the Hyksos, feudal period, mummy, hieroglyphics.

3. Why did the Pharaohs build pyramids? How did they pay the laborers? How capable were the engineers that built the pyramids? How skilful were the stone masons?

4. What is a kingdom? What is an empire? Why should we call the Egypt of Menes a kingdom and that of Thotmes III an empire?

5. Show why the Hyksos rule led to the empire. Give the extent of the empire. How long did it last? Name and describe its capital.

6. What was the importance of Egypt's isolation?

7. Give the periods in Egyptian history from Menes to the conquests by Persia in 525 B.C. Name in order the empires that have ruled Egypt from 525 B.C. to the present day.

8. Give six names that are distinctive of Egyptian civilization.

9. What do we owe to Egypt.

10. Compare in respect to size, location, accessibility and general resources, the Nile valley, the east Mediterranean coast and the Tigris-Euphrates basin.

11. Why should the world's earliest civilizations have been developed in the Delta of the Nile and in Babylonia?

12. Show the importance of the Euphrates river: (1) as the seat of an early empire; (2) as a trade route between East and West.

13. Who were the Semites? Show that all of the Semites of western Asia were more interested in trade than in anything else.

14. Show that Hammurabi was a great man.

15. What is meant by the Assyrian system of deportation? What name is used to explain the deportation of the people of Israel? to explain that of the Jews?

16. Why was there great rejoicing when Nineveh fell?

17. Why is the influence of Babylonian civilization "perhaps even greater than that of Egypt"?

18. On a map show the extent of the Hittite empire. Did the Greeks probably owe anything to the Hittites?

19. Why were the Phœnicians traders rather than warriors? Name two great Phœnician cities; three Phœnician colonies. (See map opp. page 111.)

20. Outline the steps in the history of the Hebrews from the time of Joseph to that of the later Prophets.

21. Trace the chief steps in the development of Hebrew monotheism.

CHAPTER III

CIVILIZATION OF THE NEAR EAST

The Ruling Classes

Classes in ancient society.

74. The King and his Government. — In ancient times there was a very sharp distinction between the ruling classes and the common people. There was an equally sharp distinction between those who belonged to royalty and the other privileged classes — nobles and priests, and possibly soldiers or scribes.

The king, his titles and his despotic power.

At the head of each government was a king. In Egypt this king was called a Pharaoh. Whether he ruled a tiny city or a mighty empire, the king was a despot. Even if his kingdom was insignificant, he assumed a high-sounding title, as "King of the four quarters of the Earth," or "King of the World." Succession to the throne was hereditary, that is, one of the king's sons succeeded him as king.

Home of the king and his harem.

75. The King's Palace. — The kings lived in palaces which were buildings of brick or stone of one or two stories. Outside of the Tigris-Euphrates valley and the island of Crete these palaces were far less pretentious than the temples built to the gods. There were separate apartments for the wives of the king, for every oriental potentate of importance married a sister or daughter of every other king with whom he was allied. These wives were of unequal rank, their rank depending on the importance of the kingdom from which they came. Only one of these wives was called queen, and naturally one of her sons succeeded to the throne.

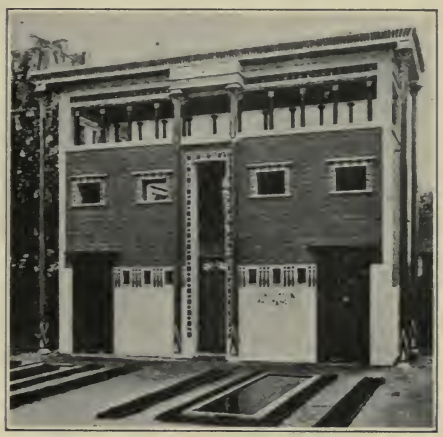
"The Egyptian palaces are not built for eternity like the temples. They are light constructions of wood, brick, or undressed freestone, but rarely blended with granite except for the decoration of the great doorways. They recall the villa of Nakhtminou ⟨a noble⟩ on a large scale: isolated pavilions for the harem, storehouses for the provisions, barracks and quarters for the royal guard and for the personages attached to the household; large courts planted with trees, gardens with kiosks and pools, where the women can amuse themselves. A strong crenellated wall gives the dwelling the appearance of a fortress or of an entrenched camp, and at times, in case of riots or conspiracies, the *royal god* has owed his safety to the solidity of his doors and the height of his walls. . . . The gallery, where the king sits during the audience, is placed exactly opposite the entrance gate, projecting from the wall of the façade, and communicating directly with the private apartments. It is raised four or five yards above the ground, ornamented breast-high with a cushion of stuff embroidered with red and blue, and sheltered by a canopy of curiously carved planks, supported by two slender wooden pillars painted in bright colours and ornamented at the top by many-coloured streamers." Maspero's description of an Egyptian palace.

76. The Nobles. — Below the king in social position were the nobles, who lived at the king's court or cultivated the great estates of the realm, and led his forces in battle. Their birth and their wealth gave them many privileges, and yet they were the subjects of a great monarch, for the king might deprive them of their lives, their lands or their privileges. The king did not often do this, for although he was absolute and all-powerful, he needed the help of the nobles and could not afford to make them enemies.[1] Position of the noble.

The houses of the nobles were comparatively comfortless. In Assyria and in some other countries there were bedsteads, with the mattresses raised above the floor. Home for the noble.

[1] Nevertheless, except in Egypt after the building of the pyramids, most of the noble families did not possess the same estates for many centuries. When a king of a new dynasty came to the throne, he usually gave the lands and the offices and the privileges to his own favorites.

There was little furniture in the rooms — a few stools or plain chairs, coffers for storing articles, perhaps a couple of dining couches on which the noble and his guests reclined about the common dish from which they ate. When a great victory had been gained or an important feast was celebrated, every one ate and drank to excess, the whole city giving itself over to the orgy. More than one city owed its destruction to its helpless state after such a bacchanalian[1] riot, as was the case in Babylon after Belshazzar's feast.



An Egyptian House.

Caps, clothing, shoes and ornaments.

77. Dress of Noblemen and Women. — The nobles did not spare expense on dress, for their robes were often embroidered with gold lace and they wore many precious stones. The head gear was frequently a rounded cap of gaudy color and expensive material. The men wore short breeches or a tunic, and the women a plain tunic or sheath garment that came to the ankles. Both men and women of high degree wore over the shoulder and around the body a mantle that could be arranged according to the weather, or to suit the taste of the wearer. The Egyptians were fond of linen of plain colors, but the Asiatics favored woollen plaids of gaudy appearance. Heelless sandals were worn on the feet, and ornaments of all kinds on the

[1] From Bacchus, the god of wine.

neck, wrists and ankles. The women powdered and painted outrageously, but the higher class women rarely appeared in public unless they were veiled, and attended by servants.

78. The Priest as Priest, Business Man and Scholar. — The priest was a man of as great importance as the noble, for religion was more important than government to the oriental of the ancient world. Certain families were usually set aside for the priesthood, although members of others might become priests, if they showed skill in the performance of rites or in the learning of the priests. We shall consider the priests again under the subject of religion.

The families of priests.

The priest was not only the guardian of the temple and the representative of the god. He was a merchant as well. He had charge of the very extensive lands belonging to the temple and disposed of the cattle and the sheep, the doves or the wine, the grain or the fruit which worshippers brought as offerings to his god. He was headmaster of the numerous slaves that did fine metal work or carving for the altars or walls of the temple, or for sale to customers.

The priest as landlord, merchant and business manager.

The priests monopolized the learning of the Orient. They studied the stars. They alone knew the secret meaning of the heavens. Under their guidance were the soothsayers, the astrologers who foretold the future by watching the stars, those who, by divination, as in examination of the flight of birds or the bodies of animals, predicted events, and those who cast out evil spirits and practised medicine.[1]

The priests and learning. Supervision of schools and soothsayers.

[1] "The medicines used in Egypt were of four kinds — draughts, blisters, powders and clysters, minerals as well as vegetables being employed in their composition. But progress in medical knowledge, as in art, was checked in the time of the Middle Empire by the rule that new medicines and treatment were adopted by the doctor at the risk of being put to death if the patient died." Sayce, *The Ancient Empires of the East*, p. 27.

Life of the People

The scribe. The memorizing of written words.

79. The Professional Classes. — The privileged classes included the members of the royal family, the nobility and the priests. Between them and the common people were those persons of wealth and education that we can call the professional classes. These were the scribes and the merchants. When a boy showed exceptional talent, he was sent to a school for a few months or years in order to get an education. He became acquainted with a few of the figures and the signs used in writing and in making accounts. With this slender foundation of general knowledge he was apprenticed to a scribe, under whom he copied bills or manuscripts. By diligent practice and by memorizing the symbols that he used, he gained in time a wide vocabulary, so that he was able to write letters and prepare manuscripts (§ 99).

The Scribe.

The merchant.

The merchant was no less important than the scribe, and, in fact, among the commercial Babylonians the merchants formed practically one of the privileged classes, for the prosperity of the lower Tigris-Euphrates valley

depended largely on trade. We shall study the merchant and his methods more fully later (§ 109).

80. The Lot of the Peasant. — The common people who lived in the cities or on the estates of the nobles or on the lands of the temple may be called peasants. They were rude, uneducated, hard-working people, who lived in poverty, had no share in anything except toil and were treated little better than slaves. As the old Egyptian proverb expressed it, "Man has a back and only obeys

The harsh treatment of the peasant.

The Bastinado.

when he is beaten." The peasant took toil and beatings for granted, since that was the approved order of things. Was it not his pleasure as well as his duty to work for the master? Why should the master look after him unless he did the master's work? The man who tried to get along without a master and protector was soon an outlaw, with his hand against every man and every man's hand against him.

The following poem shows that life was full of toil even for the artisans, who felt themselves to be above the peasant:

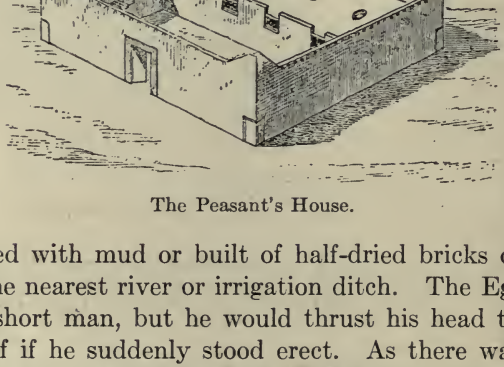
An ancient poem on the hard lot of the workers.

I have seen the blacksmith at his work in the heat of his forge; he has the fingers of a crocodile, and is black as fishspawn. The artisans of all kinds that handle the chisel, have they more rest than the peasant? Their fields are the wood they shape, their profession is the metal; even in the night they are called,

and they work again after their labor of the day; even in the night their house is lighted up and they are awake. The stone-mason seeks his work in every kind of hard stone. When he has completed his orders and his hands are tired, does he rest? He must be in the workyard at sunrise, even if his knees and spine break with his toil. The barber shaves even in the night; to be able to eat, to be able to lie down, he must go from district to district searching for customers; he must overwork himself as well as his two hands, to fill his belly; thus the honey is eaten only by those who make it. The dyer, his fingers stink with the odor of decayed fish, his two eyes ache with weariness, his hand never ceases renewing pieces of stuff, until he detests the sight of stuff. The shoe-maker is very miserable, and is forever complaining; his health is like that of a dead fish, and he has nothing to eat but his leather.

Mud huts and their furnishings.

81. The Peasant's Home. — The home of the peasant was not a thing of beauty. It was a little hut of reeds



The Peasant's House.

plastered with mud or built of half-dried bricks of mud from the nearest river or irrigation ditch. The Egyptian was a short man, but he would thrust his head through the roof if he suddenly stood erect. As there was little rain in either the Nile or the Euphrates valley, roofs were made chiefly to keep off the burning sun. This hut did not need windows and the door needed no lock, for there was little to steal, as there was little furniture,

and the family food supply was prepared from day to day.

Beds and clothing.

At night the whole family slept in the one room, or two, if the father was unusually capable or prosperous. If they had no rushes or mats, they slept on the earthen floor. They did not change their clothing at night, for the children wore none, the man used only short cotton breeches and the woman had only a single round garment that reached below the knees and was held by straps over the shoulders.

Foods. Preparation of cakes.

82. The Care of the Home. — The food of the common people was not abundant, and, except for the fruit, by

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Women Grinding at the Mill.

no means appetizing. Apples, figs, dates and apricots were known; onions and beans, cucumbers and pumpkins were used in season. In making cakes the first task was

to grind the grain, usually wheat or barley. This was done on a hollowed stone by using a pestle of hard stone. An hour's labor would suffice partially to mash the grain and break off a few splinters of stone. Having been molded together into a paste, these would be placed in hot ashes to bake. The cake was an unleavened, half-baked, badly scorched and unwholesome mess.

Care of the home.

The supply of fruit, cakes and other foods was kept in earthen jars. Water was brought from the nearest river or pool in similar jars. The preparation of food and the care of the children and the garden, the marketing and a hundred other duties aged the women quickly.

Woman making Bread.

Life of semi-slavery.

83. The Position of Woman. — The oriental woman did not have an enviable lot. Except in Egypt she was absolutely under the control of the head of her family. She might be sold or beaten or killed. In Egypt there was something like equality among men and women, but in Egypt the lot of a poor man was hard, and that of a woman

was harder. At the best her life was a life of drudgery, and at the worst, that is, in other countries, she was little better than a slave. In fact, female slaves were a drug on the market, being sold at about one third of the price of men, for, since all women were little better than slaves, even inexpensive slave women were dearer than wives.

Marriage control led by the fathers. Divorce for men and lack of rights for women.

84. Marriage and Divorce in the Ancient Orient. — The great majority of all children, boys and girls, died in infancy, for unwholesome food, lack of care, and filthy surroundings caused a high death-rate. Medical skill was unknown except among the rich, magic being used to drive away evil spirits from the sick body. If a girl survived to her fifteenth year, she began to look forward to marriage. Ordinarily the fathers of the bride and groom came together and made a bargain, in which the price of the girl was agreed upon and the amount of her dowry was specified.[1] In the Tigris-Euphrates valley this agreement was usually recorded on a clay tablet (§ 102). Among the lower classes very few men had more than one wife and marriages were ordinarily for life. Wealthy nobles occasionally had two or more wives, but *monogamy was the rule and not the exception in the ancient East.* Men might divorce their wives at will, but women could secure a divorce only for the very best reasons. In Egypt women had special property rights, as women have in most of the states of our Union; but elsewhere a married woman had only that property which she owned before marriage or which she had bought with the money her husband had paid for her. Even then she might have more property rights than some modern European women.

[1] It is reported by Herodotus that at one time in Babylon it was the custom to offer brides at auction once a year. The most beautiful were offered first and the least attractive last. With the latter was given a dowry made up of the money paid for the former.

Slavery not common. Sale of captives as slaves.

85. Slaves. — There was not a great deal of slavery in the ancient East. As the common people were numerous and their position was little better than slavery, slaves were less necessary than in later times. In Egypt there seems to have been almost no slavery before the empire was extended under Thotmes III. In Babylonia slavery was much more common, for traders brought slaves to the large cities and the conquests of the kings made many captives into slaves. In the early history of warfare, the inhabitants of captured cities were usually put to death. Then followed the practice of killing the men and saving the women and children. Finally, men as well as others were spared.

Slave markets. Treatment of slaves.

Two of the greatest slave markets were the two greatest commercial cities of ancient times, Babylon and Tyre. The one received and sold the slaves of the East, the other those of the West. Women were sold at about four shekels of silver, about three dollars of our money, but equal perhaps to fifty dollars in purchasing value. Men were sold at from ten to twelve shekels. The slave became the absolute possession of his master, and was usually treated with considerable cruelty, unless he was a trusted house servant or an educated person who looked after his master's business.

Religion

Primitive faith. Everything in nature a spirit.

86. Primitive Spirit Religions. — To primitive man the world was full of invisible spirits. The rock and the tree, the stream and the mountains were deities, but the great gods were those, not of the earth, but of the heavens. The sun and the moon and the stars were the gods that had power and saved or wrecked the lives of men. These gods must be appeased, lest in their anger, they destroy men. These ideas may seem childish, but the race was still in its infancy, so far as intellectual and spiritual prog-

ress was concerned. These beliefs also were widespread, and we see them perhaps most clearly among those comparatively late and eminently practical people, the Romans.

87. Patron Deities of Cities and Countries. — Although all ancient peoples had many of these beliefs in common, some worshipped one power more than another. Usually it was the sun-god that was the greatest of the long list of deities, for the sun represented the greatest power in nature. Ra, the Egyptian sun-god, and Mar-duk, the sun-god of Babylon, had unusual power for many centuries. Many stories were told of these gods, the Babylonians having very extensive legends of the creation of the world by Mar-duk. These gods were originally the gods of one city, for each city had its own sets of deities, but, as that city became powerful, they were worshipped throughout the country of which that city became the capital.

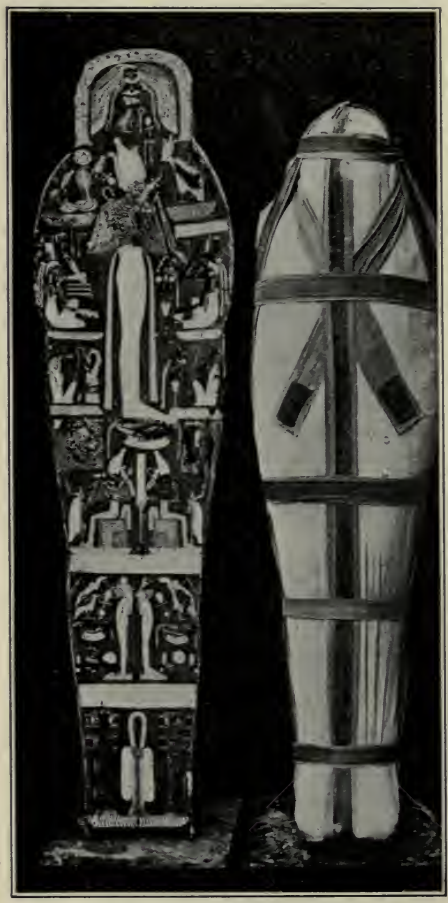
The sun-gods. City deities become national gods.

88. The Legend of Osiris. — The Egyptians were the first people to develop a real religion out of these beliefs in their deities, for they came to believe that some of their gods were spiritual powers rather than manifestations of nature. One of the most beautiful of their legends tells of *O-si'ris*, who was a sun-god that had taken the place of Ra. *Osiris* was married to his sister *I'sis*, the dawn, and their son was called *Ho'rus*. Osiris was attacked by Set, the enemy of mankind, and by many of his followers, disease, famine, drought. Set succeeded in slaying Osiris, but the faithful Isis, after a long search, finds the body, brings it back to Egypt, where she embalms it and partly restores it to life. Osiris cannot remain on earth as one of the gods, but he passes to the abode of the dead, where he sits in judgment on the souls of the departed. Horus follows Set and conquers him, and hence is called the redeemer. The Pharaohs considered themselves sons of Horus.

Osiris and Set. Victory of Isis and Horus over Set.

Embalming mummies.

89. Egyptian Belief in Immortality of the Soul. — The Egyptian believed that every person had a "double," or soul. So long as the body was kept from decay, so long the soul lived and prospered. If the body was destroyed, the soul died also. Therefore at death every corpse was embalmed, as the body of Osiris had been embalmed. By the use of perfumes and chemicals decay was stopped, and the body was wrapped in linens, coarse or fine according to the wealth of the family. These mummies, as we call them, have scarcely altered in forty centuries and we can look upon the almost unchanged features of many early Pharaohs.



Mummy and Mummy Case.

90. Judgment of the Dead (Egyptian). — If the body

was preserved, the soul passed into the abode of the dead to be judged by Osiris. Judgment was pronounced on the soul by Osiris according to the life that the dead man had lived. The questions asked of the soul deal with character and not with forms of ceremonies or earthly rank or position. Here are some of the forty answers that an upright soul could give: I have not done iniquity; I have not uttered falsehood; I have not uttered evil

Emphasis placed on character and right living.

The Judgment of the Soul at the Tribunal of Osiris.

words; I have not pried into matters (to make mischief); I have not been a man of anger; I have not stirred up strife; I have not judged hastily; I have not sought for distinctions; I have not increased my wealth, except with such things as are mine own possessions. Of course, the ordinary Egyptian did not understand the meaning of this exalted religion. In fact, the ordinary Egyptian was not allowed in the temples, since he had no offering for the temple gods, and must worship the minor gods as best he could.

91. The Babylonian Story of the Deluge. — Other early people had stories of their gods and the great deeds that they performed, but no other very early people had such noble religious ideas as the Egyptians. Among the multitude of stories of the Babylonians, that of the deluge may be considered, because it became part of the religious faith of western Asia.

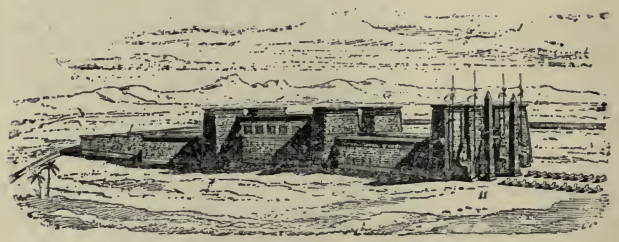
Inferior religion of the Babylonians.

The story of the deluge.

The earth was filled with wicked men who neglected the gods. At a council of the gods it was decided to send a deluge upon the earth. One of the gods warned a faithful follower, urging him to "construct a wooden house, build a ship, abandon thy goods, seek life; throw away thy possessions, save thy life and place in the vessel all the seed of life. . . ." This Babylonian "Noah" warned the people, who ridiculed him, but he constructed an ark, 140 cubits long and 100 cubits broad. Then came the rain-god in anger and for six days the storm raged. On the seventh, the storm abating, the waters began to subside. On the twelfth day the ark rested on a mountain, and a few days later all that were in the ark came forth to replenish the earth.

Religions. Architecture, tombs.

92. The Temples of the Gods in Egypt. — All of the greatest monuments of the ancient world dealt with religion. In Egypt the great pyramids were only tombs of



Luxor Restored.

Pharaohs who preferred splendid tombs for their bodies after death rather than fine palaces while they were living.

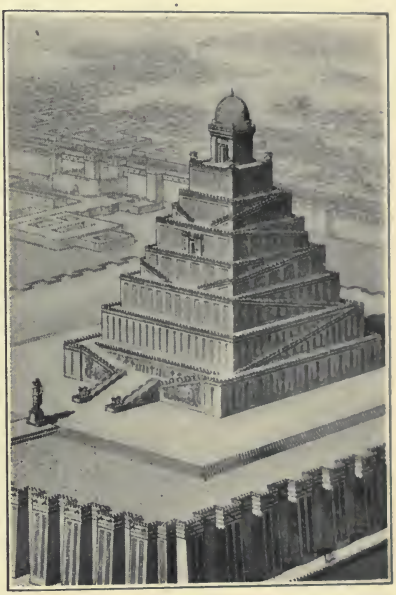
Beauty of the buildings and wealth of the temples in Egypt.

The finest religious structures were, of course, temples. The Egyptian temples of Luxor and of Karnak are famous, although they lack the simplicity and style of earlier colonnades. They were completed at a time when Amon, the great god of Thebes, was the most powerful deity of Egypt and controlled more than one tenth of the

agricultural land.[1] In those days the Pharaoh turned over most of the spoils of war to the temples, willing devotees made valuable presents, unwilling fellahs (workmen) contributed forced labor on ornate buildings, and the temples in general absorbed the wealth and prosperity of the people.

93. Temples and Temple Lands in the Tigris-Euphrates Valley. — In Babylonia and Assyria the temples were not made of stone columns, but were huge piles of brick, ordinarily of seven stories. Each story was somewhat smaller than the one below. Each was dedicated to a planet and was in a color of its own. The seventh was sometimes covered with gold plates. This upper room only the king or the high priest might enter.

Temples to the sun-god in the Tigris-Euphrates basin.



Babylonian Temple.

In the Tigris-Euphrates valley the temples owned most of the land about the cities, for all the land belonged to the gods and was divided among their representatives, the priests and the king, the former owning the land about the cities,

Temple lands in the Tigris-Euphrates valley.

[1] All of the temples controlled about fifteen per cent of the land in Egypt. As recently as 1789, the Roman Catholic Church controlled about one fifth of the land in France, and a larger percentage in some other countries.

and the latter, in person or through nobles, controlling the rest.

Superstition and subservience of the people.

94. Polytheism and the People. — To the people, ignorant and steeped in superstition, this religion of many gods, expensive temples and wealthy priests was a necessity, although it did nothing for them except increase their already heavy burdens. They seldom entered the temples and less often asked aid of the priests. Yet the people gave freely of their time. They did not begrudge to the temples the rents of the gods' lands. In fact, they believed much more than did the priests in the gods and in their power.

Large numbers of deities. Unreligious character of the worship.

The people of ancient times, except a few leaders and thinkers, believed in polytheism. In general, over western Asia the religions were much alike. The great god might be called Marduk or Bel (Baal) or As'shur, the great goddess was usually Ish'tar (As'ta-roth), but there were other major deities and hundreds of minor gods and goddesses. The worship of these gods was coarse, brutal and revolting. Not only did it do little to uplift the people, but it frequently degraded them. Human sacrifice was by no means unknown.

Monotheism rare even among the early Hebrews.

95. Monotheism. — Although polytheism was the rule, monotheism was an exception. In almost all periods, especially among the Egyptians and the Hebrews, there were some that believed in one God. One of the Pharaohs tried to make monotheism the state religion in Egypt, but the priests had the support of the people, and he failed. So little did the Hebrews believe in one God at the time of the Exodus that they adopted the worship of the golden calf, as soon as Moses left them. For centuries after they settled in Palestine the people ran after false gods, that is, many gods.

It required a long and severe training before this "chosen people" came to believe, as a people, in one God

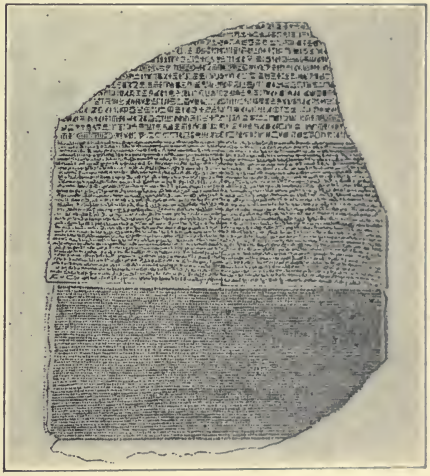
who was an omnipotent, omnipresent Spirit. It took them still longer to learn to worship Him and Him alone. But they learned the lesson finally and they learned it well, and they made to the world this one great contribution, the greatest of the ancient world — monotheism.

The Hebrews become a monotheistic people

Writing and Literature

96. Deciphering Ancient Inscriptions. — The Rosetta Stone. — We make some rather accurate guesses about the history and life of ancient peoples, but we really know very little about them, and that little we have learned rather recently. Some day, perhaps in the near future, we shall be able to read the inscriptions of the Hittites (§ 65) and the Cretans (§ 125) and the Etruscans (§ 283). We shall then know almost as much about them as we do about the Egyptians and the Babylonians, whose writings we can read.

Recent knowledge of Babylonian and Egyptian writings.



The "Rosetta Stone."

The Rosetta Stone.

When George Washington died a little more than one hundred years ago, no modern man had read any ancient oriental inscription. In fact, except in Egypt, modern men did not know that there were any ancient inscriptions. It was three years after Washington's death, in 1802, that a block of black basalt about

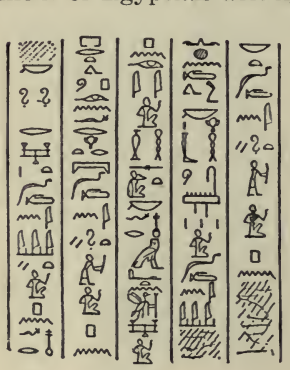
three and a half feet high was brought from Egypt to the British Museum. This block contained three sets of inscriptions: one in Greek, one of characters, and one of pictures. As they repeated the same story, by means of this *Ro-set'ta stone* it has been possible to read the two forms of Egyptian inscriptions (§ 98).

The Behistun rock.

97. The Behistun Rock. — Nearly a half century after the Rosetta stone had been read, there was discovered high up on a cliff in western Persia a huge inscription of the accession of King Darius of Persia (§ 163). After years of work this was copied and found to be in three languages — ancient Persian, Median and Babylonian. Later the finding of tablets in both Babylonian and Assyrian, and in Assyrian and Sumerian made it possible for scholars to read all of the inscriptions of the Tigris-Euphrates valley. So were the doors to these ancient literary treasure-houses unlocked.

Development of Egyptian writing.

98. Egyptian Writing. — We can trace the development of Egyptian writing from its early form as pictures through its later simplification in which the pictures are represented by symbols, each symbol standing for a word or a syllable. Since the writing was supposed to be of divine origin and was used almost exclusively by the priests and their scribes, it was called *hieroglyphic*, the Greek word hieros meaning sacred. The running hand was called *hieratic*, and could be written rather rapidly by one accustomed to its use.



Egyptian Hieroglyphics.

99. Writing Materials and Books. — The Egyptians chiselled their pictures or their characters on the buildings

used for tombs, on the walls of their palaces or temples and on the graceful ob'e-lisques which we speak of as "needles." They wrote most of their books and accounts on *pa-py'rus*, from which we get our word paper. The papyrus plant grows in marshy ground and its fibre can be split and so spliced that it forms a tough sheet. It is not a very durable material, however, and we have very few papyri compared with the number that must have been written.

Carved characters and the use of papyrus.

The most famous of the Egyptian books is the Book of the Dead, which furnished a guide for departed spirits and taught others how to live wisely. The ancient writings of the Egyptians were jealously guarded by the priests, so that their learning did not spread to other lands.

The Book of the Dead.

100. A Babylonian Myth. — We have already noticed that the Babylonians had a great many stories of the creation of the world, a prehistoric deluge, and of the wonderful exploits of their heroes and deities. The story of the deluge is told in the Epic of the twelve adventures of Gil'ga-mesh. Gilgamesh is a man of wonderful strength, who, having aroused the admiration of the great goddess Ishtar, spurns her love. In revenge Ishtar tries to destroy Gilgamesh. She has created a ferocious divine bull that ravages an entire district. This Gilgamesh kills. Then follows the story of eleven other "labors" of this Babylonian Hercules, one for each month of the year. The story of Gilgamesh is the basis for similar wonderful feats by the heroes of most of the western nations of the ancient world.

The twelve labors of Gilgamesh, the Babylonian Hercules.

101. The International Language. — Just as the Babylonian epic became the common property of all western Asia, so did the cuneiform script become an international written language. It is used even in Egypt in the days of the Egyptian empire, that is, before the days of Rameses

The *Tel el Amarna* tablets and their story of international relations.

II. We learn this fact from a wonderful discovery made a little more than a quarter of a century ago. Some workmen were searching for building material at Tel el A-mar'na, about 200 miles south of Memphis in Egypt. Discovering some tablets with inscriptions, they took them to Cairo for sale. The tablets were of clay, flat and about the size of a small book, or in the form of cylinders, with wedge-shaped (cuneiform) characters. Here surely was a fraud. Cuneiform writing in middle Egypt! It was impossible, said the scholars. But the more they investigated, the more wonderful did the "fraud" appear. Here was a perfect treasure house of letters written by or to an Egyptian king; from Palestine, asking for troops to help against enemies; from the Hittites, with negotiations for a royal marriage; correspondence with the people of the far off Euphrates valley. Most of what we know about that century in Egypt and in Asia, we have learned from the Tel el Amarna tablets. And perhaps the most wonderful fact of all is the fact that one language and one script, the cuneiform, were used throughout most of the civilized world of that day, very much as French was used as an international language for several centuries.

Collection of clay tablets and cylinders in Nineveh.

102. The Library of Asshurbanipal. — In the city of Nineveh workers have found a collection of clay books even more valuable than the Tel el Amarna tablets. Several kings had royal libraries, but the last important Assyrian king, As-shur-ban'i-pal, who lived in the seventh century B.C., made an unusually fine collection. More than thirty thousand books have been found in this library. Some were very old, and had been gathered from hundreds of places. Many were "new," having been written at the order of the king. They were well arranged, classified and catalogued, so that the readers could find what they wanted. They were covered with cuneiform characters

impressed upon the damp clay with a pointed stylus or stick. The clay was then baked. For fear that some one might alter the writing, especially when the book recorded a contract to buy anything or to pay a sum of money in the future, many of the books had two coats, an outer and an inner. When the inner coat had been baked, the book was covered with another coat of clay and a duplicate of the enclosed inscription was written on the outside. In case of doubt or dispute, the outer coat was removed and the original writing was examined. Of course no change could have been made in that. Sometimes additional facts were added on the outer coat. Some of the books were written, not in the old cuneiform characters, but in a new form, in *letters*.

The work of the Phœnicians.

103. The Alphabet. — Some four or five centuries before Asshurbanipal made this collection of books, some person or people whom we do not know began to use written characters for separate sounds instead of for syllables and words. Instead of the hundreds or thousands of characters that the Egyptians and the Babylonians used, they used twenty-two, which we call letters. Whoever may have invented these letters, which we call collectively the *alphabet*, their use was adopted by the Phœnicians, and the Phœnicians carried the alphabet with their commerce over the Tigris-Euphrates valley and the whole Mediterranean world. Until recent years it was thought that the alphabet was the creation of the Phœnicians, but there can now be little doubt that they borrowed it, as they did all of their other ideas, from some other people.

Possible origin in ancient trade symbols.

104. Possible Origin of the Alphabet. — It is interesting to notice in this connection that there have been found in Crete " marks on masonry, pottery, the reverse side of ivory, bone and porcelain inlays. These last are of the same character as the Egyptian trade signary, and,

although of pictorial origin, they were early reduced to a single script, and appear to have been alphabetic. Of twenty-one varieties on the backs of inlays which were found at Knos'sos (in Crete) ten marks are practically

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Irrigation on the Euphrates.

identical with forms of the later Greek alphabet." [1] It would certainly be one of the ironies of fate, if we should

[1] Hawes, *Crete, the Forerunner of Greece.* This idea of the trade-mark origin of the alphabet is endorsed by such able archeologists as Flinders Petrie and Arthur J. Evans.

find that our alphabet was developed from the "trade-marks" and symbols used in commerce by the sea-faring Cretans, whose language we have, as yet, been unable to decipher.

Trade and Industry

105. Agriculture in the Ancient Orient. — All paleolithic men were hunters. Most neolithic men also were hunters. But the men who developed the civilization of

Importance of agriculture in Egypt and Babylonia.

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Egyptian Water-sweep.

the historic period were devoted to agriculture, industry and commerce. Especially in the valleys of the Euphrates and the Nile was agriculture important, for the soil gave wonderful returns when properly drained and irrigated.

Wheat, barley and millet were among the common grains, while onions and lentils furnished vegetable food.

Importance of irrigation ditches. The water-sweep.

106. Use of Irrigation in Ancient Times. — As there was little rain in either region, the farmers depended on the construction of canals, which drained the swampy land or brought the waters of the river to the fields. Menes, Hammurabi, and Rameses II were among the great builders of these useful ditches. If the ditch was too high for the water to flow from the river to the main canal, the peasant used a water-sweep to lift it, just as the fellah does to-day along the Nile. A clay-lined basket was attached to a long pole which rested upon a post, with a heavy clay weight at the other end. The basket was lowered into the river and then raised to the level of the ditch, into which the water that had not been spilled was then emptied.

Irrigation dam in Egypt.

One of the greatest of the irrigation undertakings in Egypt was the construction of a wall twenty-seven miles long which kept the waters of the Nile from pouring into Lake Mœ'ris (the Fay'um), except the quantity needed for irrigation. This valley and that of the main stream were so fertile that in Cæsar's time a great deal of the grain used in Rome came from Egypt.

Extent of the arts.

107. The Arts. The Use of Tools. — While some people were raising food, others were cutting out stones for building, making bricks, carving statues for temples or stone vessels for palace halls, making pottery, weaving fine cloth or manufacturing any of the hundreds of different articles that the poor or rich used, or that were exported in exchange for the grains, oil or pottery that the people did not raise or make for themselves.

Use of metal tools, first copper, then bronze, last iron.

Stone cutting and carving was one of the greatest of the arts. The massive structures of the Pharaohs and the smaller palaces of the Cretan kings would have been almost impossible but for metal tools. Copper was known

from a date long before the dawn of history, but *copper tools were not used until almost the time of Menes*, when copper was obtained from the ore and hardened. Later, some one, perhaps in Europe, discovered that if a little tin were added to copper a hard alloy would be made. *This alloy of copper and tin is called bronze.* A new age in the arts as well as a new period in the history of warfare was introduced by this discovery, for bronze tools and bronze weapons were superior to copper instruments. Twenty centuries later, near the close of this period that we are studying, iron weapons and tools came into common use. Iron brought an even greater revolution in warfare and industry than bronze had caused.

Woodworking and carpenter's tools.

108. Woodworking and other Industrial Arts. — Woodworking was an important art, and it was developed in the making of chairs, couches, chests, doors, buildings and ships. The Babylonians imported a great deal of their wood from Lebanon, and the Hebrews sent to Lebanon for cedar and to Tyre for carpenters. A carpenter's kit, found in Crete, shows the tools used by a Cretan builder. "He used saws long and short, heavy chisels for stone and light for wood, awls, nails, files and axes much battered by use, and what is more important to note, they resembled in shape the tools of to-day so closely that they furnish one of the strongest links between the first great civilization of Europe and our own."

Other fine and industrial arts.

Fine cloth, dyed perhaps by the Tyrian experts with that beautiful purple which we call royal purple, necklaces and amulets, vases of stone and choice pottery, glassware, carved bone or ivory are a few of the other art products that we have time only to mention in passing.

Maspero's description of an Egyptian market.

109. Trade in a City Market. — Each city had many local markets where goods were exchanged, for money was not in use. "The customers stroll past and leisurely examine the quality of the commodities offered for sale;

Trade in Market.

each carries something of his own manufacture in his hand — a new tool, some shoes, a mat, or a small box full of rings of copper, silver, even of gold, of the weight of an *outnou*, which he proposes to barter for the objects he requires. Two customers stop at the same moment in front of a fellah, who exhibits onions and wheat in a basket. Instead of money, the first holds two necklets of glass or of many-coloured earthenware, the second a round fan with a wooden handle, and one of these triangular ventilators which the cooks used to quicken the fire. 'Here is a beautiful necklet which will please you, this is what you want,' cries the former; whilst the latter urges, 'Here is a fan and a ventilator.' However, the fellah, quite unmoved by this double attack, methodically proceeds to first seize a string of the beads for closer examination. 'Let me see it, that I may fix a price.' The one asks too much, the other too little; from concession to concession they finally come to terms, and settle the number of onions or the weight of corn which the necklet or fan may be worth."

How the Cretans and the Phœnicians traded with natives.

110. Foreign Trade. — Considerable trading was done by the Cretans and later by the Phœnicians and the Greeks with the natives on shores far distant from the eastern Mediterranean. When a vessel reached a port, the sailor-traders " disembark and display on the ground, or upon rapidly erected stalls, the produce which they know the inhabitants of the country consider valuable; sometimes jewels, bracelets, collars, amulets of glass or enamelled stone, of gold or silver; sometimes weapons, axes, swords damascened and chased; sometimes vases, or stuffs dyed purple or embroidered in brilliant colors. Most of these objects are of Egyptian manufacture, or fabricated in Phœnicia from Egyptian models more or less modified by the influence of the Chaldean types."

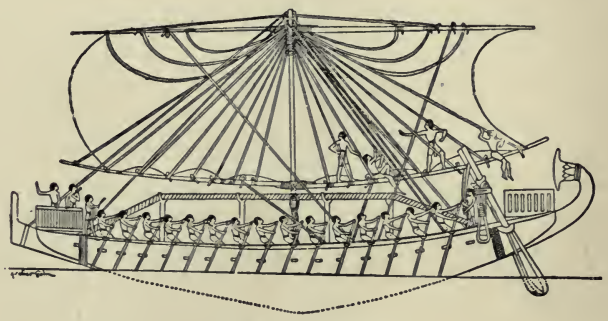
Like these individuals and tribes, the nations wanted

Demand for foreign-made goods.

articles that they could not produce for themselves. The Pharaoh in Egypt desired the beautiful lapis lazuli of Asia, the ivory of the upper Nile, and the spices from the shores of the Indian Ocean. The Assyrian lady must have a chest of cedar from Lebanon for her clothes, ostrich-plume fans and necklaces from the Nile.

Transportation by caravan or by river.

111. Transportation of Goods in the Ancient Orient. — Different methods were used to carry these goods from the person who made them to the buyer. Caravans of



An Egyptian Ship.

camels wandered up and down the Nile above the first cataract or across Syria, north of the Arabian desert. Tiny boats plied along the Nile or the Euphrates, using sails or oars, but usually propelled by poles. Slow-moving oxcarts, with two or four wheels, trundled over the uneven paths, meeting messengers on horseback or drawing to one side that a noble in a chariot with his retinue of followers might not be detained.

Carrying of goods by sea.

From the ports of the Delta and from the Phœnician coast there sailed small vessels with high poops and perhaps as many as fifteen rowers on a side. The Cretans and the Phœnicians dared to sail at night, and fearlessly crossed between islands with no land in sight, but the

Egyptians usually clung to the shore. In the days of one of the last Pharaohs, an expedition sailed to the west, past the Gates of Hercules (Gibraltar) and then south to the ends of the earth. Three years later these daring sailors came up on the east coast of Egypt. Herodotus, who tells us the story, says that it cannot be true, because, when they were sailing east, on the south side of Africa, the sun was on their *left* hand. On the contrary, this observation proves to us that these sailors did circumnavigate Africa.

Land and water routes in the East and the West.

112. Important Trade Routes. — A glance at the map shows what the trade routes must have been. One followed the Euphrates, thence by caravan trail to Damascus, Tyre or Sidon, or through Jerusalem and across Suez to Memphis; another followed the Nile and a caravan trail to the Red Sea. Canals were constructed from the Delta to the Red Sea and across the isthmus of Suez, thus anticipating our present Suez ship canal by more than twenty centuries. The Ægean basin and the Black Sea furnished a fine market for Cretan and later for Phœnician and Greek traders. Even more profit was made in trading with the distant western colonies of Phœnicia and Greece or their barbarian neighbors. Spain, with its rich silver mines and abundant products, was worth visiting often, and Britain must be reached across Gaul if not by sea, if only for the tin which was needed for bronze. The use of these important highways, the exchange of products and the interchange of ideas helped to raise the standard of civilization throughout the ancient world.

Progress of Twenty-five Centuries

113. General Progress. — We have now come more than half way from the dawn of history to the present time.

Progress in culture, literature, art and the use of metals.

Let us consider a few of the great changes that mankind has made. In 3000 B.C. only one people, the Egyptians, had emerged from the mists of prehistoric barbarism, although the Sumerians had a fair civilization in the Tigris-Euphrates valley. In twenty-five centuries both of these civilizations had developed wonderfully and had spread over the ancient world from Persia to Italy. Where there once had been two elementary systems of picture writing, there came to be an alphabetic language for every people, and extensive literatures from Greece eastward. The crude pottery and drawings of the early Egyptian dynasties had given place to fine ware. Grecian architecture and sculpture already began to give promise of that perfection that it reached only a century later. In 3000 B.C. copper was just coming into use among the most civilized people, but within a few centuries bronze had replaced copper, because of its greater efficiency, and after 1200 B.C. bronze was replaced by the still more efficient iron tools and weapons.

Consolidation in eastern empires.

114. Political Progress. — Social, economic and political progress had been great in these twenty-five centuries. In 3000 B.C. the Egyptians were the only people who were living under a real government. All of the other governments were simply local governments, and these were not numerous. Soon after 3000 B.C., however, an extensive area was brought under one government by Sargon of Agade and later by Hammurabi. These early Babylonian empires and that of the Egyptians and the Hittites were loosely organized affairs, and it was not until the time of the Assyrians that the empires of the East were really consolidated under a single government.

Preparation for Greek democracy.

More important from the political point of view than the consolidation of vast areas under a despotic oriental ruler was the progress which had already been made in the Greek cities in central Greece and in southern Italy

toward allowing the people to rule these tiny city-states. Greek democracy did not develop until after the period that we are studying. Even then the people did not rule the city as the American people rule the United States.

Diversification of occupations. Use of money and development of trade.

115. Economic Progress. — There was some development of trade and domestic industry in 3000 B.C., each man in Egypt and Babylonia having his own occupation. By 550 B.C. this division of occupations was to be found everywhere among civilized people. Markets had been established, and great fleets carried goods from country to country, as we have just seen in the preceding paragraphs. Early trade had been entirely in the form of barter; but, during the seventh century before Christ the country of Lydia in Asia Minor began to use disks of precious metals that we call coins. By 550 B.C. money was in fairly general use throughout the countries of the eastern Mediterranean. With the development of great empires and more extensive businesses slavery became more profitable, and was more extensive than it had been twenty-five centuries earlier. Although business had developed wonderfully, it would be difficult to say whether the workers were better off in 550 B.C. than they were 2500 years earlier.

Organization of large societies.

116. Social Progress. — In 3000 B.C. there were only a few small organized societies on the surface of the globe. Twenty-five centuries later people were organized into great groups called nations or countries. It would be impossible for this great change to take place without arranging people in classes, giving to some high positions and many privileges, and assigning to the rest places of inferiority. *Yet the very organization of society was a necessary and important upward step in social progress. Moreover, great social progress had been made because man had become civilized.*

The skeletons of the women of prehistoric times show

Lessening of penalties for offences.

that their forearms were often broken, as though they had been obliged to defend themselves against their brutal lords and masters. The extent of the social progress cannot be described easily, but it is indicated, for example, by a comparison of three codes of laws which are directly connected, the Sumerian laws of about 2800 B.C., the Hammurabi code of about 1900 B.C. and the Mosaic code of about 1200 B.C. Although in many respects the laws are the same in these three codes, we find that the later codes show a greater respect for human life, and provide lighter penalties for ordinary offences. In his treatment of his fellows, man is becoming more humane.

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17. Mycenean Art. Tsountas and Manatt, *The Mycenean Age*, 217–255.

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Questions

1. Name the important social classes of the ancient world. What were the special privileges of each class?

2. Who owned the land in very ancient times? How was it irrigated? how cultivated? Were the peasants on the estates as well off as the day-laborers of the cities?

3. How was the ancient laborer dressed? What did he eat? How was he better off than the modern laborer? How was he worse off?

4. Were slaves numerous? How were they treated? Why were women cheaper than men as slaves?

5. Compare the lot of woman in ancient Egypt, in Babylonia, in England to-day and in this country to-day.

6. Was religion more important to primitive man than it is to modern man? What was the nature of the religion of ancient man in general? in Egypt? in Palestine?

7. Tell the story of Osiris; of the deluge; of Gilgamesh.

8. What is meant by these words or terms? potentate, dynasty, representative, soothsayer, manuscripts, drudgery, dowry, separate property rights, Ra, Marduk, Horus, Amon, embalming, pyramid, Pharaoh, polytheism, monotheism.

9. Show the difference between the temples of the Egyptians and the Babylonians; between the hieroglyphic and hieratic writing; between the hieratic and the cuneiform writing.

10. Show the importance of the Rosetta stone; of the Tel el Amarna tablets. What materials were used for books by the Egyptians? by the Assyrians?

11. What were the chief steps in the development of the alphabet? Why is it easier to have a literature with an alphabet than with characters for words or syllables?

12. Compare the use of stone, copper, bronze and iron tools as instruments in the practical arts; in the fine arts. Has the progress of mankind been much influenced by the kind of tools men have had?

13. Compare the tools (Cretan), the furniture, and other manufactured articles of the ancients with those of to-day.

14. Name the chief trade routes of the ancient near East. What products were used in trade? Why was international trade possible before money was invented?

15. Make a summary of the social progress from Menes to the Persian wars; of the industrial progress; of the political progress.

16. Tell the chief contributions to civilization of each country that we have studied. Were there any periods of exceptional progress? If so, which? Explain the changes of the period.

ADRIATIC SEA
ITALY
IONIAN SEA
ILLYRIA
MACEDONIA
Pella
CHALCIDICE
Pydna (168)
Mt. Olympus
EPIRUS
CORCYRA
THESSALY
Cynocephalae (197)
AETOLIA
Thermopylae (480)
Delphi
Chaeronea (338)
BOEOTIA
Plataea (479)
Thebes
ATTICA
Marathon (490)
Athens
Isthmus of Corinth
CORINTHA
Salamis
AEGINA (480)
ACHAEA
ELISY
Olympia
ARCADIA
ARGOLIS
PELOPONNESUS
MESSENIA
Sparta
LACONIA
Pylus (425)
GREECE
Scale of Miles
0 10 20 30 40 50 60 70
Most Important Greek States
Non-Greek Lands
THRACE
Byzantium
BLACK SEA
PROPONTIS
Bosphorus
Aegospotami (405)
Hellespont
Granicus R.
(334)
SAMOTHRACE
LEMNOS
Troy
PHRYGIA MINOR
AEGEAN SEA
LESBOS
Pergamum
MYSIA
AEOLIS
Hermus R.
Sardis (498)
LYDIA
Phocaea
CHIOS
IONIA
Ephesus
SAMOS
Meander R.
Mycale (479)
Miletus
CARIA
DELOS
CYCLADES
MELOS
Rhodes
RHODES
CRETE
Knossos
18°
20°
22°
24°
26°
28°
30°
40°
38°
36°

CHAPTER IV

THE ÆGEAN AREA

(TO 550 B.C.)

THE GEOGRAPHY OF THE ÆGEAN AREA

Irregular coast line, fine harbors and small valleys of the Ægean coast.

117. The Ægean Area and Its Harbors. — The Ægean area includes the lands around the Ægean Sea. To the east is *Asia Minor*, to the north the *Bal'kan countries*, to the west *Greece* and on the south *Crete*. The Ægean Sea is surrounded by irregular coasts and is dotted with thousands of islands. It is almost a salt water lake, an arm of the Mediterranean, flooding a mountain country whose peaks and headlands and knolls stand up above the surface of the water, giving the Ægean Sea a very large number of islands and the most irregular and the longest coast line of any sea of equal size on the surface of the globe. Everywhere we find an abundance of harbors, attractive hill slopes, occasional mountain peaks and narrow coastal plains or valleys.

Importance of the sea in the Ægean area.

With its clear skies and warm dry summers this is an attractive corner of the world, but one in which the making of a living on land is a difficult task. Everywhere the land lies open to the sea, and the sea calls. Even in early days it was easy to go from mainland to island and from island to the other mainland. Among the people of ancient times the inhabitants of the Ægean area were the first to build ships and carry products by sea.

The three divisions. Peloponnesus.

118. The Three Geographical Divisions of Greece. — The most important country bordering on the Ægean is Greece. *The peninsula of Greece is divided into three parts.*

The southern third is almost an island, being connected with central Greece by the very narrow isthmus of Corinth. This square mountainous peninsula is called *Pel-o-pon-ne'sus*, and includes *Spar'ta* near the southern end, and, in the west, O-lym'pi-a, where the famous Greek games were held every four years.

Central Greece.

Central Greece is long and narrow, stretching from west to east. Almost in the centre of Greece is *Del'phi*, sacred to Apollo, god of the sun. Farther east and almost north of Corinth is the Bœ-o'tian plain with Thebes and Platæ'a. Still farther east is the city-state of At'ti-ca, on the southern slope of which lies the Greek city, *Athens*.

Northern Greece and Macedonia.

Northern Greece is separated from central Greece by mountains. Along the eastern coast there is one narrow pass that joins northern and central Greece, called *Ther-mop'y-læ* (hot gates). Historically, northern Greece is not important, but if we go a little farther north, outside of Greece proper, we come to a mountainous slope called *Mac'e-don*, which was the home of Alexander the Great.

Peninsulas, slopes and basins of Greece.

119. Influence of the Geography of Greece on Local Development. — This Greek peninsula is made up of mountain ridges, not ranges, running in different directions. These ridges form numerous peninsulas, separated by deep gulfs, with numerous harbors. Along these shores there are a few rather steep slopes, and inland there are a few short river valleys and small basins surrounded by hills. The southern slope of Attica, on which Athens is located, gives us a good example of a slope, and the mountain-enclosed plain of Sparta (in Peloponnesus) and of Bœotia in central Greece are good examples of the basins.

Local spirit and lack of national patriotism in Greece.

Since Greece was almost surrounded by water, she was isolated from her neighbors. The little slopes and basins were almost as much isolated from each other because of the hills and mountains that came between

them. Greece was divided, therefore, into a large number of local districts, each of which developed by itself. Consequently local patriotism was strong and national patriotism was almost lacking in Greece. Like most other peoples who live in a hilly country, the Greeks were intensely independent, the combination of independence and local patriotism being the most important political characteristic of the Greeks.

The geographical and political units of Greece.

120. The City-states of Greece. — Because the basins and slopes of Greece were separated, each community looked after its own affairs, and there was no general or national government. These little groups were called city-states like the city-states of Babylonia and Phœnicia. There were about twenty districts in Greece, each of which contained one or more city-states. The most important city-states were Athens, really the only city-state in the district called Attica, and Sparta, the only important city-state in the district known as Laconia. Other important city-states were Thebes in Bœotia and Corinth in Corinthia.

The poor soil meant poor crops, but fruit was grown on the hillsides.

121. Influence of the Geography on Occupations and Life of the Greeks. — As the rains easily wash off from hillsides the soil which might originally have been there, and most of Greece is hilly, the soil was neither abundant nor fertile. Because Greece had little level land, it had no large grain fields like those of Egypt and Babylonia. Its crops were poor and the farmer earned every bushel of wheat and every basket of vegetables that he grew. The gently sloping hillsides were good, however, for olive orchards and vineyards, which were found everywhere in Greece. Because of the geography of Greece, the supply of food was always a serious problem to her people.

Greece has a rather unusual climate. The summers are hot and rain seldom falls except during the winter months. The winters are usually cool and frequently very cold.

Hot summers and cold winters made the Greeks hardy.

In summer the Greek was able to live out of doors with considerable comfort and he wore comparatively little clothing. In winter he still lived out of doors, for his house was unheated, but he could not be said to be very comfortable, since he did not wear warm clothing. This life made the Greeks hardy.

Early Ægean Civilizations

From the Cretan period to the Persian Wars.

122. Succession of Early Civilizations in the Ægean Area. — There were several civilizations which in succession occupied the Ægean area. The earliest of these was the *Cre'tan* civilization; the next is called the *My-cenæ'an* civilization; the third is called *Ho-mer'ic;* and the fourth the *early Greek* civilization. We shall study each of the first three briefly under this topic and shall examine the last more in detail in the rest of the chapter.

Crete was the stepping stone from Egypt to Greece.

123. Early History of the Cretans. — The long narrow island of Crete lies across the south end of the Ægean area, like *a half-way station between Egypt and Greece.* In the history of mankind it was almost that, for what Crete had she passed on to Greece; and Crete owed much of her progress to her intercourse by sea with Egypt and, to a less extent, with the east Mediterranean coast. In fact the periods of Cretan prosperity seem to reflect the periods of Egyptian splendor.

The Golden Age of Crete.

The period of real Cretan glory corresponds almost exactly with the reign of Thotmes III, showing that the Cretans reflected Egyptian prosperity.

Probable rule of the Cretans over the whole Ægean area after 1500 B.C.

124. The Cretan "Empire." — At this period the Cretans extended their power and influence over the whole of the Ægean area. They not only traded with the cities of Greece and Asia Minor and the Black Sea, but they made most of these cities their dependents and subjects. The kings at Knossos were called Mi-no'an kings, and,

according to Athenian legend, seven youths and seven maidens were each year sent by Athens to Crete as a sacrifice to the Min'o-taur.[1] Through the aid of a Cretan princess, A-ri-ad'ne, a courageous Athenian youth, The'se-us, penetrated the palace at Knossos,[2] the labyrinth, killed the Minotaur, and freed the Athenians from the oppressive rule of the Cretans. This story, legend as it is, indicates that Cretan rule did extend over the Ægean area and that the Cretans probably borrowed from western Asia (Babylonian sources) some of the revolting religious customs of human sacrifice that were used in Assyria and Phœnicia. Later the Cretans not only lost their dependencies in the Ægean area, but they were driven out of Crete by invaders.

Cretan Vase.

Trade, writing and art of the Cretans.

125. Cretan Civilization.[3] — The Cretans were the foremost navigators and traders at the dawn of history. They had two written languages, which were developed first in the form of pictures, and later in characters which we have not been able fully to decipher. They

[1] Minos-taurus; taurus meaning bull.

[2] It is this palace to which Homer refers as "Broad Knos'sos."

[3] This civilization was chiefly of oriental origin, but it was essentially modified by the Cretans, who were people of intelligence. It was scattered by people who were traders and pirates like themselves. Knossos seems to have been destroyed in a pirate raid, and, when later great bands of Achæans came down into Greece and later into Crete, the Cretans were driven to the four quarters of the earth. "The Isles were restless, disturbed among themselves at one and the same time" in the days of Rameses III. Some of the Cretans probably settled on the coast of Palestine, where they were known as Philistines. Others went to Asia Minor and still others to the coast of Greece.

learned to make a fine grade of pottery and to work metals. Some of their silver vases and bowls show great skill. One votive offering of " very elegant fern-like sprays of thin gold plate and wire " is a work of real art. Their figures are unlike the Egyptian and the Assyrian, for they are full of life and action, and in that respect remind us of the later Greek statues (§ 254).

The Lion Gate, Mycenæ.

Spread of Cretan culture throughout the coasts of the Ægean Sea and west to Italy.

126. The Mycenæan Age. — The Cretans shared this civilization with their neighbors of the Ægean. As we first learned of this later Ægean culture from excavations at *My-ce'næ*, a city southwest of Athens, we usually speak of it as Mycenæan civilization, and we refer to the period from the Golden Age of Crete to the Trojan War as the *My-ce-næ'an Age*. We find traces of this Mycenæan culture in Thrace and in Sicily and in southern Italy.

Like Crete, Mycenæ and its near neighbor Tiryns have huge buildings called palaces. At the entrance to the Mycenæan palace is a gate with the figures of two lions above the entrance. This is the famous lion gate. The art of the Mycenæan age is less perfect than that of Crete at its best, but it is nevertheless superior to most of that found in Egypt and Babylonia, because the figures are more natural. The Vap'i-o cups, found south of Mycenæ, give a good idea of the skill of the artists in representing action.

Mycenæ, the lion gate and the Vapio cups.

The Homeric Age

127. The Award of Paris. — One of the cities that was quite distinguished in the Mycenæan age was Troy, which was located in northwestern Asia Minor, close to that strait which we know as the Hel'les-pont. According to legend the king of this city about 1200 B.C. was Pri'am. Priam's son, Paris, was asked to decide a question of beauty between three goddesses. An apple, the "apple of discord," was to be awarded the fairest, and Ju'no, queen of the goddesses, Mi-ner'va, goddess of wisdom, and Ve'nus, goddess of love, were the three contestants. Paris awarded the apple to Venus on her promise to give him, as a wife, the most beautiful woman in the world. This was Helen, wife of the king of Sparta. Paris visited Sparta as a guest, and, in the absence of his host, ran away with Helen.

Paris of Troy awards the "apple of discord" to Venus, who gives him Helen as his wife.

128. The Trojan War. — The Greeks then gathered their armies, supported by Juno, Minerva and other deities. Ag-a-mem'non was named the leader, but crafty U-lys'ses and brave A-chil'les joined with their followers. They sailed away to Troy, where for nine years they besieged the city. In the tenth year, Achilles slew the chief Trojan champion, Hec'tor, but was himself treacherously killed by Paris. Achilles had been dipped by his mother in the river Styx and was invulnerable

The Greeks besiege Troy and capture it by the use of Ulysses' wooden horse.

except on the heel, the spot where his mother held him. Ulysses now suggested that they build a hollow wooden horse. This was done, and the horse, filled with soldiers, was left outside of a gate of Troy, the Greeks pretending to leave Troy altogether. When the Trojans had moved the sacred horse into the city, the Greek soldiers, who came out of the wooden horse, opened the gates to their comrades, and Troy was sacked. This story has been preserved for us by Ho'mer in the great epic poem, the *Il'i-ad*.

Ulysses' adventures with the Cyclops, Circe, the sirens, Calypso and Penelope's suitors.

129. The Wanderings of Ulysses. — The wrath of the gods that had helped Troy was especially directed against Ulysses for his part in the capture of Troy. They drove him from place to place for ten years before he was allowed to return home. He was imprisoned in a cave by a huge giant with one eye. This giant was known as a cyclops. Ulysses escaped after blinding the giant. Later he came to the home of Cir'ce, the enchantress, who turned his companions into swine, but released them and entertained them royally for a year. Then they passed between Scyl'la and Cha-ryb'dis, which were inhabited by sirens whose appeal no man could hear and resist. Ulysses filled his followers' ears with wax and had them lash him to a mast. Not long afterward his men ate the cattle of the sun (A-pol'lo). All of them were drowned by Ju'pi-ter, but Ulysses was cast upon the island of a sea-nymph, Ca-lyp'so. After eight years he managed to return to Greece, where he found his home filled with suitors of his wife, the faithful Pe-nel'o-pe. Penelope finally agreed to marry the one who could bend Ulysses' bow, but none could except Ulysses himself, whom Penelope had given up for lost. Homer had preserved for us this story in a second great epic poem, the *Od'ys-sey*.

130. The Wanderings of Æneas. — These great Greek epics, the Iliad and the Odyssey, contain the story of the Greeks in the Heroic Age. When the Romans, in the

days of the early empire (§ 358), wished to find for themselves an ancestor who had a share in these heroic struggles, the Roman poet Vir'gil wrote his great Latin epic, the *Æ-ne'id*. The Æneid tells of the wanderings of Æ-ne'as of Troy, who carried his aged father out of the burning city, and with his son Iu'lus [1] wandered about the Mediterranean coasts for years. At Carthage, he was detained by Di'do, the founder of that city. When Æneas left Dido, she destroyed herself on a great funeral pyre. Æneas crossed to Italy, where he made his home in Latium. According to the story, one of his descendants, Rom'u-lus, founded Rome in 753 B.C. These three legends tell us the chief story of the Heroic Age as represented in the epic poems of the two classical peoples, the Greeks and the Romans.

Æneas of Troy, who visits Dido and reaches Latium.

131. Life in the Homeric Age. — The Greek people of whom Homer tells us lived about 1200 B.C., soon after the time of Rameses II in Egypt. These A-chæ'ans do not belong to the same race as the Cretans and Mycenæans, for their ancestors had migrated into Greece, probably from the north. The leaders were tall, with light hair and fair skins, people very different from the short, swarthy Cretans.

The Achæans.

These Achæans, as Homer calls them, were governed by kings, but each king called to his council the nobles who were leaders of the troops. The people whom these kings governed were a pastoral and an agricultural people, with settled homes. The houses of the kings were very simple compared with the palaces at Knossos or Mycenæ, and the life of the people was simple and rude. They had some orchards, but they cared chiefly for herds of cattle or swine or for flocks of sheep. The women looked after the grinding of the corn, the spinning and the weaving

Government, occupations and the simple life.

[1] Julius, to show that this was a family name, from the beginning, the reigning emperor being the nephew and adopted son of Julius Cæsar.

and the numerous household duties. There were some servants and a few slaves, but work was not despised except among the nobles. Both Homer and a later poet, Hesiod,[1] show us the more attractive side of this early Greek people, whose wants were few and whose life consisted in toil and simple pleasures. They give us glimpses, however, of the crudeness and the barbarism of this life, and the cruelty of the leaders.

The Unity of the Greeks

Zeus or Jupiter.

132. Greek Olympic Deities. — The people whom we know as Greeks were known in ancient times not as Greeks but as Hellenes. The Hel-le′nes in the Homeric Age and in the historic period had a large number of deities in their pantheon. They imagined that the gods dwelt on Mount Olympus, on the northern border of Greece. Here *Jupiter* (Zeus), the father of the gods, presided over the sacred council. He was the greatest among the gods, for he ruled the heavens and controlled the thunderbolt. At banquets on O-lym′pus, food was served fit for the gods, ambrosia and nectar. The gods of the early Greeks were after all men of heroic stature and powers, who loved and fought and feasted, but who were immortal.

Other major deities.

Besides Jupiter[2] (Zeus, the Greek called him), there were many major deities, *Juno*, the wife of Jupiter, *Apollo*, the god of light, *Minerva*, the goddess of wisdom, who was said to have sprung full-armed from the head of Jupiter. The goddess of love was *Venus*, whose little son, *Cupid*, shot arrows into the hearts of susceptible mortals. *Mars* was god of war, *Nep′tune* ruled the seas, *Di-a′na* was the chief huntress, and *Mer′cu-ry* was the mes-

[1] Hesiod's *Work and Days*.

[2] It seems wise, in a course of this kind, to use only the Latin names of the deities, except in a few instances.

senger of the gods. These deities and many others have been preserved to us in that marvellous mythology of the Greeks which is one of the special contributions that they have made to the literary possessions of the human race. This mythology should be read as extensively as possible.

Organization of the Greeks because of blood bonds.

133. Unity of the Greeks. — Among the Hellenes the strongest bond was that of blood, or relationship. The *family* was more closely united than it is even among us. All families that were descended from a common ancestor belonged to the same *clan*, and all clans that were supposed to be related were united in a *brotherhood*. Numerous related brotherhoods were supposed to make up the *tribe*. Thus *blood bonds formed the basis of social organization, government and religion.*

Organizations, institutions and customs that bound the Greeks together.

This unity of the Greeks was found not only in their *blood ties* but in their ORGANIZATIONS, INSTITUTIONS and CUSTOMS. These held the Greeks together in spite of the many influences that kept them apart. It was difficult for the Greeks to unite, for in the little city-states there was an intense spirit of jealousy, and of local patriotism, for no Greek wanted an outsider (that is, one outside of the city-state) to look after his affairs. The chief of these organizations which united all Hellas, that is, Greater Greece, and especially Greece proper, were the *amphictyonies*. The principal institution that all Greeks respected was the *oracle*, and the custom of holding *games* at regular intervals gave rise to a spirit of union among the states that participated in them.

The amphictyonies, or religious confederations, at Delphi and at Delos.

134. The Religious Amphictyonies. — *An am-phic'ty-o-ny was a religious confederation of Greek cities.* Its special purpose was to maintain common shrines for the worship of some national deity, especially Apollo, to protect these shrines and their oracles, and to keep peace as much as possible among the members of the amphictyony, who,

like all the Greeks, were rather given to quarrelling. There were two principal amphictyonies, one with its centre at Delphi, in central Greece, and the other with its shrine at *De'los*, one of the central islands of the Ægean Sea. Each of these confederations had an amphictyonic council made up of delegates from the members of the amphictyony.

The Delphian oracle gave advice on every important subject to all Hellenes.

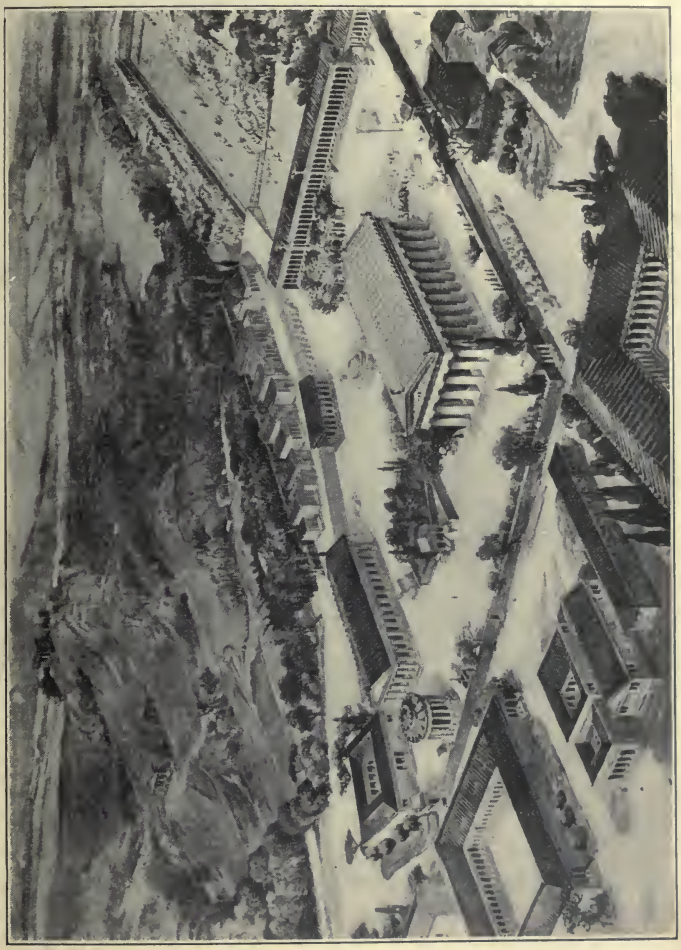
135. The Oracles. — At Delphi there was a shrine of Apollo and an oracle which all Greeks, even those from northern Greece, the Ægean islands, Peloponnesus or Sic'i-ly frequently sought for advice. This religious institution was devised to help men who had angered the gods. The oracles told them how they might appease the deities. The advice of the oracle was so famous that no city built a fleet or made war or changed its government or sent out a colony without consulting the oracle.

Answers framed by a college of priests and given by a Pythia.

The questioner brought his request to the priest of Apollo and was told when he should return for his answer. The reply was given by a priestess called a Pyth'i-a, sitting on the sacred tripod. Answers were framed by a body of priests, among whom were not only some of the wisest men of Greece but men who kept informed about everything that went on. An answer was given in such general language and was so ambiguous in meaning that it might easily be construed by an intelligent petitioner to indorse any possible course. Hence we call an expression that may mean more than one thing "oracular." The oracle must be considered not only one of the chief bonds of unity among the Greeks, but one of the most important influences in Greek history.

The Olympian games show the importance of physical development to the Greeks.

136. The Greek Games. — The Greeks had many local festivals to the patron deity of each city. One of these, which was held at Olympia in western Peloponnesus, developed into a great assembly of all Greeks, held every four years. We should be careful not to confuse Olympia with Mt. Olympus, on which the gods dwelt.



Olympia, Restored.

The religious festival was later subordinated to athletic contests, the first and most important of which was the running race of 600 Olympic feet. As the Greeks above everything else admired swiftness, they developed their bodies as no other people have done before or since, because a perfectly developed, agile body was pleasing to the gods.

The foot-race, the Pentathlon and other contests.

After a time the foot-race was followed by the Pentath'lon; that is, by jumping, running, throwing the discus, hurling the javelin and wrestling. Later boxing, chariot racing and poetical contests were introduced. Only a Greek could take part, but women, foreigners and slaves were allowed to watch the games. The victor was crowned with a wreath of laurel and he was received with great honor, especially in his home city. Within recent years we have revived international athletic contests on the Greek model. These are held every four years and are called the Olympic games.

Other Greek games.

Besides the Olympian games were those less widely attended called the *Ne-me'an*, the *Isth'mi-an* and the *Pyth'i-an*.

Importance of the Olympian games in reckoning time and in stimulating physical effort and artistic skill.

137. Importance of the National Games. — The Olympic games were held first in 776 B.C., the date from which the Greeks reckoned time, saying that an event happened in the third year of the 42d O-lym'pi-ad, for instance, since the four-year interval between the Olympic contests was called an Olympiad. No war between two Greek states could be waged during the period set aside for the games, as all were Greeks for the time. The games stimulated those virtues that appealed especially to the Greek: physical beauty and strength, swiftness, musical skill and poetic ability. The Greek loved to excel, and the contests on the track or between artists or poets brought out the best that Greeks could do. Greek statuary copied the well-developed bodies of the athletes, for Greek sculpture glorified the body in action. At

Olympia there was erected a huge temple to Zeus, in which the greatest Greek sculptor, Phid'i-as, placed his masterpiece of gold and ivory, the Olympian Zeus.

The Greater Greek World

Greece, the larger world and Athens.

138. The Greek World. — When we think of the Greeks, we ordinarily think of the people of the peninsula of Greece, not those of the Ægean area or of the wider field, the central Mediterranean, over which Greek colonies were dotted later. We must remember, however, that *the Greeks, or Hellenes, as they called themselves, lived in three homes, in Asia Minor, in Greece and in the West (Sicily and southern Italy)*. Although we shall study especially the history of Greece proper, we cannot always separate the Greek of Asia Minor from the Greek of Greece or the Greek of Sicily. In reality when we study the Greeks of Greece, most of the time we are studying the Greeks of Athens, for Athens rather than the peninsula of Greece developed the art, the literature and the philosophy that were Greece's great contributions to the world.

Two great colonizing movements

139. Early Colonization Movement. — Greece was the original home of the Hellenes. There were two great periods of migration from the original homes to other lands. The first of these occurred perhaps a century after the Trojan war, and was due to the invasions from the north of a fair-skinned warlike people called the *Do'ri-ans*, who had almost the first iron weapons. The second colonizing movement lasted from about 800 B.C. to 600 B.C.

When the Dorians came down into the Peloponnesus, they forced out many of the people who had been living there. Some of these people moved up into central Greece, some occupied the islands of the Ægean, and a large number, including some Dorians, settled on the shores

Colonization of Ægean islands and Asiatic coasts after Dorian migrations.

of the Ægean in Asia Minor. These Asiatic Greek cities were brought easily into contact with the highly developed civilizations of the Orient. They occupied fertile valleys that produced fruits and grains and were near extensive hill-sides upon which thousands of cattle and sheep were grazing. Consequently these Asiatic cities had goods to exchange, and carried on extensive trade with ports of the eastern Mediterranean. One of these cities, *Mi-le'tus*, was famous for its manufactures, its trade in wool, its wealth and its culture, long before Athens and Corinth became great cities.

Extent of second colonization movement.

140. Nature of Later Colonization. — The later colonization movement peopled with Greek colonies or trading posts the north shores of the Ægean Sea, the Propontus and the Black Sea on the north and east. In the West colonies were founded chiefly in Italy, in Sicily and in Gaul.

Causes of later colonization.

The most important causes of the colonization movement were undoubtedly economic. The Greeks were gradually driving the Phœnicians out of the Ægean Sea and adjacent waters, and they desired the trade of the West. Almost as important were the attractions of fertile lands, especially in Italy and Gaul, for these countries were much more fertile than Greece. The overpopulation of the home city was an important cause of colonization. At this time also the government of the cities was changing from monarchy, as in Homer's time, to rule by the aristocracy. Frequently different factions of nobles quarrelled with one another, and the leader of one of the factions would be forced to leave the home city, or would do so voluntarily, with his followers.

Process of forming a colony.

141. Method of Colonization. — These great migrations occurred during the eighth and seventh centuries before Christ. When a city in Greece decided that it wished to found a colony, it looked around for a favorable site.

ATLANTIC OCEAN
GAUL
Alps Mts.
Pyrenees Mts.
Massilia
IBERIA
Saguntum
Hemerescopium
Gades
Malaca
Calpe
Abila
PILLARS OF HERCULES
(Strait of Gibraltar)
BALEARIC IS.
SARDINIA
CORSICA
Alalia
ETRURIA
ITALY
Rome
Neapolis
Cumae
Paestum
Sybaris
Tarentum
Croton
MAGNA GRAECIA
CORCYRA
Messana
Himera
Panormus
Locri
Rhegium
Syracuse
SICILY
Agrigentum
Utica
Carthage
Thapsus
Tacape
Leptis
Cyrene
Naucratis
MEDITERRANEAN SEA
ILLYRIA
ADRIATIC SEA
Danube River
Epidamnus
THRACE
MACEDON
Chalcidice
Potidaea
Chalcis
GREECE
Athens
Corinth
Sparta
CRETE
SCYTHIANS
Tanais
Don R.
Olbia
Chersonesus
BLACK SEA
(EUXINE)
Phasis
Sinope
Byzantium
PAPHLYGONIA
Trapesus
Heraclea
Chalcedon
MYSIA
Phocaea
LYDIA
Sardis
CARIA
Miletus
LYCIA
ASIA MINOR
CILICIA
CYPRUS
PHOENICIA
Byblus
Sidon
Tyre
SYRIA
ARABS
LIBYA
EGYPT
Greek Cities and Colonies
Phocnician Colonies
GREATER HELLAS
Showing Phoenician Colonies
Miles
0 100 200 300 400 500
WILLIAMS ENG. CO., NEW YORK
0° 10° Longitude East 20° from Greenwich 30°
10° 0° 10° 20° 30° 40°
40° 30°

Then it usually consulted the oracle and finally a *band* was sent out with sacred fire from the hearth of the mother city.

Relation of the colony to the mother city.

The colonists lost their citizenship in their home city, but they acquired a new citizenship which was worth more to them. Frequently the mother city helped them in their later troubles.

The trading colonies of the north Ægean and Black seas.

142. Colonies in the Northeast. — Most of the colonies north and east of Greece were trading colonies rather than important cities. On the most important site near the Black sea, where Constantinople now stands, the colony of *By-zan'ti-um* was established.

Products obtained in the north Ægean and Black sea areas.

The hills near the shores of the north Ægean Sea abounded in minerals, especially copper, silver and iron, which the Greeks desired. In all these seas there was an abundance of fish, and the semi-civilized people of the Black Sea countries raised great quantities of grain and cattle. As the Phœnicians were no longer allowed to trade in this part of the world, there was considerable profit in the commerce between the older Greek cities and the colonies of the north and east. It is interesting to note that the great legendary expedition of the Greeks, that of the Ar'go-nauts, who brought back the Golden Fleece, was supposed to have been a trip to the Black Sea.

Important colonies in Sicily.

143. Colonization in the West. — It was not to the north and east but to the west that most of the Greeks turned.[1] Sicily contained a great many of these mixed colonies, for Sicily was in ancient times "the melting pot of the nations." On the fine harbor of the east coast, Syr'a-cuse had been founded by Corinthians. Farther west were Ge'la and Ag-ri-gen'tum. In the north were Mes-

[1] In northern Africa there was a colony at Cyrene in modern Tripoli. In the period after the invasions of Egypt by the Assyrians (§ 47) the Greeks had a colony in the Delta of the Nile, and Greek "quarters" in most of the Egyptian commercial cities.

sa'na and Him'e-ra, where later a decisive battle was fought. At the west end of the island were Phœnician colonies.

Cities on the "heel" and "toe" of Italy.

In southern Italy the Greek colonies were so important that that area was called "Magna Græcia," or great Greece. The only good harbor was at Ta-ren'tum, which was the last Greek city in Italy to be taken by the Romans (§ 298).

Cumæ and Massilia.

Going up the west coast of Italy we come to Cu'mæ.[1] Near the mouth of the Rhone in Gaul was the important colony of *Mas-sil'i-a,* now Marseilles.

144. Importance of Greek Colonization. — These Greek colonies not only carried Greek ideas to all parts of the Mediterranean world, but they developed many distinctively Greek ideas and institutions before they were to be found in the cities of Greece proper. Because they were located in more fertile valleys or plains, and had better opportunities for trade, the cities of Italy and Sicily, as well as Asia Minor, were larger and richer than those of Greece before the Persian wars. One of the western cities had a code of laws earlier than Athens (§ 151). Another was self-governing before Cleisthenes made Athens a real democracy. Some of the chief poets, as Homer and Sap'pho for instance, and some great philosophers, such as Tha'les and Py-thag'o-ras, lived outside of Greece.

More rapid development of colonies than of Greek cities.

Extent of Greek influence.

When we realize that the Greeks, or Hellenes, not only occupied Greece but were dominant in Asia Minor, in the islands of the Ægean Sea, in southern Italy, Sicily and more remote territories, we can appreciate better the importance of the work done by the Greeks. Since the Hellenes were united by bonds of blood and religion, they shared in the interests that any Greek had and in the

[1] Cumæ was founded in the early days of the Greeks. For many centuries a great deal of Greek civilization came to Rome through Cumæ. Massilia controlled the trade of the Rhone valley and protected that and Spain. It is remarkable that this colony was able to hold its own against aggressive Carthage (§§ 308–311).

civilization that any Greek developed. Greek colonization was one of the greatest movements in the history of the world.

Sparta

145. Ionian and Dorian. — The two most important races of Greece proper were called I-o'ni-an and Do'ri-an.[1] The *Dorians* were the last of the Greek races to invade Greece. They were tall, fair and rather stolid, more inclined to be practical than the other Greeks, and interested in war and farm life. The *Ionians* were shorter and darker but no less distinguished in appearance than the Dorians. They were imaginative, fond of poetry and interested in the sea. For a few minutes let us study the leading cities of these two races: Sparta, the leading city of the Dorians, and Athens, the most prominent Ionian city.

Distinction between the races.

146. Sparta and Laconia. — Sparta is located in a basin of southern Peloponnesus and is surrounded by mountains. The district or city-state of which Sparta was the head was called Laconia. In Laconia there were three classes of people, first the Spartans, who did not number more than 10,000 men; then the Per-i-oi'ci, the original inhabitants who were subdued by the Spartans and had no share in the government, and third, the He'lots, who were serfs, bound to the land, who could not be sold except with the land.

Sparta and Laconia. Classes in Laconia.

147. The Training of a Spartan Boy. — The Spartans were a military people who lived the hardy, simple life of the soldier. When a child was born, it was examined by the magistrates, and if it showed any physical defect, it was exposed so that it perished. Until the age of seven

Spartan boys trained for a military life.

[1] Two other races were the *Achæans*, presumably the descendants of the people of Homer, and the *Ætolians*, scattered races of still older stock.

years the boys were cared for by their mothers. After that they were brought up by the state, being fed at public tables and at public expense. The food was not only coarse but limited in amount. In order to get enough to eat the boys were encouraged to steal, for soldiers must forage, but they must not be caught. Stealing was honorable to the Spartan, but being caught was a crime.

The severe training of companies of youths.

As the youths became older they were enrolled in companies which exercised, ate, slept and fought together. Courage, endurance and hardness were the Spartan virtues, and no Spartan could excel who gave way under the scourging before the statue of Ar'te-mis, or who showed the white feather under any circumstances.

The free and active life of the Spartan women.

148. The Free and Simple Life of the Spartans. — The Spartan women were active, hardy and courageous, like the men. They did not go to war, but they sent their husbands and their sons with the warning to come back with their shields or on them; that is, to come back conquerors or dead heroes. They lived a free and open life, something quite unusual among Greek women. Their advice was sought and given on all matters of importance.

Spartan characteristics — iron money and laconic speech.

As was fitting for soldiers, the Spartans kept luxuries out of their country. They did this by using only *iron money* for trade within Laconia. The Spartans despised talkers. When they had anything to say, they did it in one word or in a few words. We call a saying *laconic* if it is very brief and to the point.

The laws of "Lycurgus" established an aristocratic government.

149. Sparta: Government and Leadership.[1] — The Spartans did not believe in popular government, and they did

[1] The government of Sparta in early historical times consisted of two *kings*, of five *ephors*, of a *council* of the *elders*, and of the *assembly* of all Spartan men. The kings were the leaders in war and the chief priests of the Spartans. The ephors supervised all Spartan affairs, and, with the help of the council, decided all important questions, but the members of the assembly could only express their wishes by voting "yes" or "no" on questions submitted to them.

not adopt changes readily. It was believed that their early government was given to them by *Ly-cur'gus*, who made them promise not to change it without his consent, and then died in exile. Lycurgus lived before history was written, so that we must not believe very much about him.

Sparta not only ruled her citizens severely but she conquered her immediate neighbors, and she organized the other city-states of Peloponnesus into the *Pel-op-on-ne'sian League*. Through her own military ability and the support of the Peloponnesian League, Sparta trained the other Greeks, showing them how to organize their soldiers into companies, and teaching them how to fight. She aroused in some of the other city-states something of her own indomitable spirit. In this way Sparta protected and preserved Greek civilization.

Sparta and the Peloponnesian League protected Greek civilization.

Athens

150. Athens, Location and Early Government. — Athens is located at the foot of a steep hill of rock, the A-crop'o-lis, that rises abruptly above the plain of Attica. It is about five miles from the sea, and from an excellent harbor, the Pi-ræ'us. The city was therefore well located for defence against enemies and had an opportunity to develop commerce. The only way that Greeks ever gained any real wealth was through commerce or conquests.

Importance of the location of Athens for defence and for commerce.

In an early day Athens was ruled, like all the other Greek cities, by a *king*. After a time, the nobles decided that they wished to have officials chosen by themselves. There were nine of these magistrates, called *ar'chons*. The first archon was a judge, the second, called the king-archon, was a priest, and the third was the general. This represented the aristocratic stage of the government of Athens.

Monarchy and aristocratic rule in Athens.

The harsh code of Draco modifies aristocratic rule in Athens.

151. A Written Law in Athens. — The Athenian people were not conservative like the Spartans. They were fond of speeches and welcomed changes. As they were dissatisfied with many things that the archons did, they obtained (621 B.C.) a written law. These laws were called the code of Dra'co, from the name of the leader who had charge of the codification. Draco's laws were very

The Acropolis, Athens, Present Condition. (For restoration, see frontispiece.)

harsh, death being the punishment for many minor offences such as stealing, and enslavement being the punishment of a person who got in debt and could not pay the debt when due. Although the people had made some progress in obtaining a written law, they found that they were not much better off, because the laws were so severe.

The introduction of money into Greece increases debt.

152. The Reforms of Solon. — About this time the people of Greece began to use money. Before this, when a man wanted to buy anything, he traded something else for it. If possible the seller asked a bar of copper, or a bit of gold or silver for it, because there was a *general demand for gold, silver and copper*. Now the Lydians

had invented the device of stamping a certain amount of metal in the shape of a circle. These stamped circles we call *coins*. When coins were first introduced into Greece, business was very much upset by the change. Farmers who before this time had paid their rents in produce, now were forced to sell their produce and pay the rents in money. As a result many of them kept getting deeper and deeper into debt. According to the old law which had been made for an entirely different kind of business, they could be sold into slavery, if the debt was not paid.

Ancient Coin.

The reforms of Solon.

In order to prevent a revolution, a wise Athenian, So'lon, was called upon to reform the laws, 594 B.C. Solon first abolished slavery for debt. Then he reduced the debts, and, finally, he gave all citizens, even the poorest, a share in the courts of justice.

After a half century of tyranny, Athens expels her tyrants who ask help of Persia.

153. Rule of the Tyrants in Athens. — It was not very long after Solon's reforms before Athens followed the lead of other cities in Greece and in the West, by changing her rule of the aristocrats for that of a single "boss" called a "tyrant." Under the chief of these tyrants, Pi-sis'tra-tus, Attica became more prosperous and Athens developed her commerce and industries. In a very true sense, Pisistratus paved the way for Athens to become a great city. After a half century under the rule of these tyrants, the last of them, Hip'pi-as, was driven out by an alliance of the aristocrats and the Spartans (510 B.C.). Hippias afterward went to the Persians, who had conquered the Greek cities in Asia Minor (§ 167) and asked for help in order to regain his position in Athens. So the Athenians had to be prepared to fight the Persians in order to keep Hippias out of the city.

The reforms of Cleisthenes make Athens democratic.

154. The Reforms of Cleisthenes. — As soon as Hippias was driven out there arose a conflict among the aristocrats. One of them, Cleis'the-nes, gained control of the government through the aid of the people, and immediately introduced changes in the laws by which *Athens became the first real democracy in the history of the world.* Cleisthenes allowed many foreigners and freedmen to become citizens, and he changed the government so that the officials and councils were no longer chosen by the wealthy citizens, but by all of the adult male citizens. Almost all American states have the same regulations in regard to voting. We call this "manhood suffrage." As Athens, like every other Greek city, had suffered greatly from the quarrels of the leaders, he devised a scheme by which the people might keep the leader that they wished and send his opponent into exile. In this way the acceptable leader had a free hand in managing the affairs of the city. The people did this by writing the name of the rejected leader on a bit of pottery, and the process was called *os'tra-cism.* This popular government under aristocratic leaders was much appreciated by the Athenians. They became intensely interested in public affairs, and they defended Athens and their new democracy with a great deal of spirit.

Cretan or Ægean civilization and its extension.

155. Summary. — The Ægean area was the seat of the third great civilization of antiquity, the other two being Egypt and Babylonia. Much of this Cretan or Ægean civilization, however, was derived from Egypt. The Golden Age of Crete came about 1500 B.C., about the time of Thotmes III in Egypt. Then Cretan art was at its best and Crete probably ruled most of the Ægean area. Cretan civilization was spread over the whole Ægean basin and west into Sicily and Italy. It survived in the Mycenæan civilization of the age just before the Trojan war.

The Trojan war and the wanderings of Ulysses are the

chief events in what we call the Homeric Age, because we read of them in Homer's two great epic poems, the Iliad and the Odyssey. Life in the Homeric Age shows a crude people interested in agriculture and pastoral pursuits, with a great gulf between the common people and their leaders.

The Homeric period.

The Greeks, or Hellenes, were bound together by blood ties that were very strong and were the basis of religion

The Greeks, bonds and races. Geography of Greece, city-states and occupations.

Map of Greece at the Time of the Persian War.

and government. The geography of Greece and the jealousy and the local patriotism of the Greeks led them to adopt the form of government known as the city-state. Extremes of weather made the Greeks hardy, their poor soil made them industrious and caused them to turn to the sea for a living.

The Greeks had many interesting myths and legends of their gods. Jupiter (Zeus) was the father of the gods

Greek religion, bond of unity, colonization.

and the chief of the Olympic deities. The Greeks offered sacrifices to get favors or to ward off calamities. The Greeks (Hellenes) were bound together not only by ties of blood, but by religious confederations called amphictyonies, by national religious oracles and by national games, especially at Olympia. The victor of an Olympic contest was the great national hero who was crowned with a wreath of laurel. The larger Greek world that met at Olympia was made up of people from peninsular Greece, the islands of the Ægean, the cities of Asia Minor, which were very early colonies, and the cities of Sicily and Magna Græcia, which were later Greek colonies.

Sparta, the military Dorian city contrasted with Athens, the democratic Ionian city.

The chief Dorian city, Sparta, was a military camp ruled by the aristocracy under kings. The life was simple, the discipline severe and the Spartan virtues were courage and endurance. The chief Ionian city, Athens, on the contrary, was intellectual, versatile and commercial. Before the Persian war it passed through the four stages of political development that characterized the most progressive Greek cities, that is, monarchy, aristocracy, tyranny and democracy. The most important political reforms at Athens were those of Draco, who gave the Athenians a written law; of Solon, who abolished debt-slavery; and of Cleisthenes, who introduced a real democracy.

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CHRONOLOGICAL TABLE[1]

Egypt	Tigris-Euphrates Valley	East Mediterranean Coast	Ægean Area
4241 Calendar			
3400 Menes			
3000–2800 Great Pyramid builders	2800 Sumerian Code		2600 Early Ægean civilization
	2650 Sargon of Agade and his empire.		
2000–1800 Splendor of the Middle Kingdom	1900 Hammurabi and his empire, lasting several centuries.		
1650 Hyksos kings			
1575 Hyksos driven out			
1479 Thotmes III and his empire		1400 Rise of Phœnician cities	1500 Splendors of Crete. Golden Age of Minoan rulers
1292 Rameses II	1300 Rise of Assyria	1380 Hittite empire Exodus of Hebrews from Egypt	1350 Mycenæan civilization
1150 Decline of empire	1100 Tiglath-Pileser I Chaldeans in Babylonia	Phœnician colonization 1015–935 Hebrew kingdom, David and Solomon	1183 Trojan war Lycurgus
	740 Assyrian empire begins	722 Destruction of Samaria	776 First Olympiad 800–600 Colonization of Greeks
672 Assyrian invasion			
625 Revival of Egypt	Rise of the Medes	586 Destruction of Jerusalem	621 Draco
Period of Greek influence	606 Fall of Nineveh 604 Nebuchadnezzar Rise of Persia		594 Reforms of Solon Tyrants in many Greek cities
525 Conquest by Persia	538 Fall of Babylon		509 Reforms of Cleisthenes

[1] The early dates are, of course, estimated. For example, some high authorities think that Menes lived earlier than 5000 B.C. and that Sargon ruled in 3800 B.C.

Topics

THE PALACE AT KNOSSOS: Hall, *Ancient History of the Near East*, 42–47; Hawes, *Crete, the Forerunner of Greece*, 46–75; Baikie, *Sea Kings of Crete*, 63–116.

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SOLON: Fling, *Source Book*, 81–86; Cunningham, *Western Civilization in Its Economic Aspects*, I, 99–105; Plutarch, *Lives*, "Solon."

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1. The charm of Greek scenery. Zimmern, *The Greek Commonwealth*, 13–17.

2. Influence of the geography of Greece.

3. The Cretan palace at Knossos. Baikie, J., in *National Geographic Magazine*, 23 (1912), 7–15.

4. Crete and Egypt. Baikie, *The Sea Kings of Crete*, 139–169.

5. Crete and Greece. Hawes, *Crete, the Forerunner of Greece*, 144–154.

6. Rameses III and the Ægean peoples. Cormack, *Egypt in Asia*, 220–230.

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10. The city-state. Botsford, *Source Book of Ancient History*, 97–101.

11. Pandora and her box. Guerber, *Myths of Greece and Rome*, 28–35.

12. Jason and the Golden Fleece. Guerber, *Myths of Greece and Rome*, 263–274.

13. The Lower World of Greek Mythology. Guerber, *Myths of Greece and Rome*, 160–170.

14. The oracle at Delphi. Snedeker, *The Spartan*, 343–354, 366–370.

15. The Olympic games. Blumner (Zimmern), *Home Life of the Ancient Greeks*, 352–359.

16. The training of the Spartans. Fling, *Source Book of Greek History*, 66–76.

17. The Peloponnesian League. Botsford, *Source Book of Ancient History*, 119–121.

18. The reforms of Cleisthenes. Davis, *Readings in Ancient History*, I, 120–129.

Questions

1. Into what three parts is Greece divided geographically? Show how they are different and name a city or place in each.

2. What was the nature of the geography of Greece? How did the geography influence the people? Point out on the map: Sparta, Argolis, Olympia, Corinth, Ægina, Salamis, Platæa, Thebes, Eubœa, Thessaly, Chalcidice, Delos, Rhodes, Samos, Miletus, Ephesus, Sardis, Phocæa, Hellespont, Propontis and Bosporus.

3. Name and give the difference between the first three civilizations of the Ægean area.

4. What were Knossos, the minotaur, the labyrinth, the lion gate, the Vapio cups?

5. Why was the horse so important that it was considered sacred by many ancient peoples? Why did the Anthenians accept the offer of Athena (Minerva), the olive, instead of that of Apollo, the horse? (Compare § 121.)

6. Name the three great epic poems of the Greeks and the Romans, with the author of each. To what extent do they relate facts, do you think?

7. What were the three homes of the Greeks? What were the two chief Greek races? What other countries had used city-states?

8. Name and explain the three chief bonds of unity among the Greeks. Were the Greeks united or separated by the geography of their country? By the temperament of the people?

9. Write a short paper telling about an imaginary visit to either the Delphian oracle or to an Olympic contest.

10. How were Greek colonies established? Point out on a map two of importance east or northeast of Greece, two in southern Italy, two in Sicily, one in France. What important modern cities have grown out of Greek colonies?

11. Compare Sparta and Athens in regard to manner of living, interests of the people, and influence on Greece.

12. What is meant to-day by the word Spartan? What was the importance to Greece of the military methods of the Spartans? of the Peloponnesian League?

13. Trace the development of Athenian democracy in the reforms of Draco, Solon and Cleisthenes.

14. To what extent is the early history of the Ægean area a political history? an economic history? a social history?

PART II

THE EXPANSION OF THE NATIONS, 550–146 B.C.

A. GREECE

CHAPTER V

GREECE AND PERSIA

Succession of great empires.

156. The Period of Expansion, 550–146 B.C. — Although there had been several small empires before 550 B.C., the great empires of the ancient world were established during the four centuries from 550 to 146 B.C. The first of these was that of the *Persians*, which extended from the Ægean Sea to the Indus River. The second was that of *Alexander* the Great, which was larger, for a short time, than that of the Persians. The third was that of the *Carthaginians* in the west. It covered most of the western Mediterranean basin. The last and greatest was that of the *Romans*, which showed that it was to be the only empire of the Mediterranean world, by its conquest, in 146 B.C. of both Carthage and Greece.

The Geography of Ancient Expansion

Ancient empires were in Asia, in the eastern Mediterranean area or in the western Mediterranean area.

157. The Three Geographical Areas of Ancient Empires. — In the study of the history of the ancient world, we find that there were three great geographical areas over which the empires extended. The first of these is that *inland area of western Asia*, extending on the west from the great bend of the Euphrates eastward to the Indus River and the borders of India. The second and the third are simply subdivisions of that great important area, the Mediterranean basin. For the sake of convenience in the study of history, however, we may consider the Mediterranean basin as divided into two, *the eastern Mediterranean*, from the Euphrates to the Ad-ri-at'ic Sea and

from the Danube to Nubia, and *the western Mediterranean*, from the heel of Italy west to Gibraltar and from the Sahara desert north almost to the English Channel.

The geographical unity of the Mediterranean basin.

158. The Mediterranean Basin as a Whole. — The history of the ancient world is preëminently the history of the Mediterranean basin. We must think of the Mediterranean Sea, and of the basin which is drained into the Mediterranean Sea, as a whole, for it is a single geographical area. Not only does the great sea form the connecting link between Spain and Egypt, between northwestern Africa and Greece, but there is no very great difference between the climate of the north and the south shores. In summer there is little rain in Greece and southern Italy, as there is in northern Africa.

The Mediterranean basin was surrounded by mountains.

Not only is the Mediterranean Sea the largest salt-water lake in the world, but it is shut in on almost all sides by rather high mountain ranges that are not far inland from the shores of the sea. This mountain boundary separates the sea from the rest of the world; although there are a few outlets to the outside world.[1]

The people of the basin had common interests.

The river valleys of the Mediterranean basin are small.[2] All of the people of the Mediterranean basin therefore lived within easy communication of the Mediterranean Sea and looked to the sea rather than inland for trade with their neighbors, and for the interchange of ideas. Four great peninsulas on the north gave some isolation to the people that inhabited them. These are Asia Minor, Greece, Italy and Spain. The Carthaginian peninsula,

[1] The Mediterranean basin offers a few passages to the outside world, on the northeast to the Black Sea, on the east by the Euphrates, on the southeast by the Red Sea, on the west, across France and through the strait of Gibraltar to the Atlantic. The Mediterranean basin was a mountain-rimmed basin with several good but easily defended outlets to the outside world.

[2] Even the Nile valley, long as it is, has a cultivated area of but 10,000 square miles north of the rocky barriers of the Nile cataracts.

as well as these northern peninsulas, brought its people into contact with all Mediterranean interests.

Separate histories of east and west Mediterranean (550–146 B.C.).

159. The Eastern and Western Mediterranean. — Italy, Sicily and the Carthaginian peninsula almost divide the Mediterranean Sea into two parts, an eastern and a western. In fact, during the period that we are now studying, that is, the four centuries from the rise of Persia to the conquest of Greece and of Carthage by Rome, the eastern Mediterranean had one history, the western Mediterranean another.

Early supremacy of Persia and later supremacy of Greece and Greek civilization in the eastern Mediterranean.

During the first half of this period Persia was in control of the eastern Mediterranean. Then came Alexander, and at once the eastern Mediterranean became Greek, and it remained Greek not only up to the coming of the Roman conquerors, but for centuries after. In fact, long after the eastern Mediterranean was incorporated into the Roman world state, it was Greek rather than Roman. Its civilization was a combination of Greek and oriental elements, and it never became Roman in the sense that the West did.

Early Carthaginian supremacy and later Roman supremacy in the western Mediterranean.

Carthage considered the western Mediterranean a "Carthaginian lake" for several centuries. About 200 B.C. Rome became the dominant power in the West, and, after the conquest of Greece by Rome in 146 B.C., the eastern Mediterranean as well during the next two centuries was brought under Roman sway.

The Persian Empire

Babylonian, Egyptian, Hittite and Assyrian empires.

160. Empires before the Persian. — There had been numerous empires before the Persian empire was established about 550 B.C. These early empires had been small and were poorly governed compared with the later Persian empire, with that of Alexander and with that of Rome. The two very early empires had been those of *Sargon* of

Agade and of *Hammurabi* which extended nominally to the Mediterranean, but in reality, as we have already noticed, were confined to the Tigris-Euphrates basin. Then came the empire of the *Egyptians* which lasted for several centuries and, under Thotmes III, extended beyond the great bend of the Euphrates, but usually was limited to Palestine in Asia. The *Hittite empire*, before the time of Rameses II, covered all of eastern Asia Minor and Syria, and dominated also Mesopotamia and western Asia Minor to the Ægean. The short-lived *Assyrian empire*, which developed later, was the largest of these early empires, for it extended from the table-land of I-ran′, or Persia, into Egypt on the southwest and into Asia Minor on the northwest.

Extent of the Median kingdom.

161. The Kingdom of the Medes. — The Assyrian empire fell to pieces when Nineveh was captured by the combined armies of the Babylonians and the Medes (§ 60). The Medes gained the highlands from the Caspian sea west to the Halys river, halfway across Asia Minor.

The Medes and other "Indo-European" peoples.

The Medes were a hill people, unrelated to the Semitic dwellers in the Tigris-Euphrates valley and closely related to the Persians, another hill people who had moved down onto the north slope of the Persian Gulf. These hill people spoke a language which is distantly related to English and is connected with the old classical language of India, the San′scrit, so that all of these related languages, Sanscrit, Persian, Greek, Latin, French, German, English and many others are called *Indo-European.* This does not mean that the Indians and the Persians belonged to the same *race* as ours, but it means that the languages of all of these peoples developed from the same stock, the language of one tribe being borrowed by many people of different races because it was more satisfactory than their own.

25°
35°
45°
55°
65°
40°
30°
Danube R.
BLACK SEA
Caucasus Mts.
CASPIAN SEA
Oxus R.
THRACE
LYDIA
Sardis
Halys R.
GREECE
Miletus
CILICIA
ARMENIA
MEDIAN KINGDOM
BACTRIA
CRETE
CYPRUS
MEDITERRANEAN SEA
SYRIA
Euphrates R.
MESOPOTAMIA
Tigris R.
Nineveh
Tyre
Ecbatana
PARTHIA
Babylon
Jerusalem
CHALDEA
IRAN
Susa
Sais
Memphis
EGYPT
ARABS
Nile R.
Thebes
RED SEA
GREAT KINGDOMS
555 B. C.
Miles
0 100 200 300 400 500
New Babylonian
Median
Lydian
Egyptian
PERSIS
PERSIAN GULF
Indus R.
WILLIAMS ENG. CO., NEW YORK

20
30
40
50
60
70
40°
30°
Danube R.
BLACK SEA
Caucasus Mts.
CASPIAN SEA
Sea of Aral
MACEDONIA
THRACE
Athens
GREECE
Sardis
LYDIA
Miletus
Sparta
CRETE
CILICIA
ARMENIA
SOGDIANA
Oxus R.
CYPRUS
MEDITERRANEAN SEA
SYRIA
Euphrates R.
ASSYRIA
Arbela
MESOPOTAMIA
Tigris R.
PARTHIA
BACTRIA
IRAN
Tyre
Cunaxa
Babylon
Jerusalem
CHALDEA
Susa
Persepolis
Memphis
EGYPT
ARABS
PERSIS
PERSIAN GULF
Indus R.
Nile R.
RED SEA
THE PERSIAN EMPIRE
Miles
0 100 200 300 400 500
Royal Road
Longitude East from Greenwich
WILLIAMS ENG. CO., NEW YORK

162. Cyrus, the Conqueror. — From their little province on the Persian Gulf the Persians reached out first into Media. Cyrus, the king of the Persians, having removed the king of Media (550 B.C.), placed himself on the throne of the Medes. At this time there were four kingdoms in the Orient, that of the Medes, the kingdom of Lydia in Asia Minor,[1] that of Nebuchadnezzar and that of Egypt.

Cyrus the Persian seizes the Median throne.

Cylinder of Cyrus (with an account of his capture of the city of Babylon, B.C. 538).

Any one who could unite these would have an empire far greater than that of the Assyrians.

As soon as Cyrus became king of Media, he was called upon to defend his western boundary, the river Halys. From the river Halys to the Ægean Sea was the kingdom of Lyd'i-a. Crœsus, king of Lydia, marched against Cyrus, expecting to destroy the Median kingdom, but

Crœsus of Lydia is conquered by Cyrus.

[1] *Lydia* had been an inland kingdom without a sea coast, but it had gradually made treaties with the Greek cities of the Ægean coast or had conquered them. Its king at this time was Crœ'sus, and his wealth seemed so vast to the poor Greeks that "rich as Crœsus" has passed into a byword. Crœsus was anxious to rule all of Asia Minor, so, when Cyrus became king of Media, a greater Persia, Crœsus went to Delphi and consulted the oracle. He was told that, if he crossed the Halys river, he would destroy a great kingdom.

quickly lost his own, for Cyrus very promptly conquered Lydia (546 B.C.).

Later conquests of Cyrus and Cambyses.

Cyrus soon after brought his armies into the Tigris-Euphrates valley, and in 538 B.C. he captured the city of Babylon after a prolonged siege. When he added to this Syria and Palestine and the cities of Phœnicia, Cyrus had an empire far larger than that of the Assyrians, for he had extended his conquests to the east also. His son Cam-by'ses went down into Egypt, where he spent several years.

Darius reconquers the revolted provinces.

163. Darius, the Organizer. — When Cambyses died on the way back from Egypt, his army supported the claims of Da-ri'us to the throne. After many campaigns Darius not only conquered all the rebels,[1] but he organized such an empire as the world had never seen.

Government of the provinces in early empires.

Before this time the provinces of the early empires had been ruled by native princes who obeyed the commands of their king because they did not dare do otherwise, or by "governors-general" who were generals of the imperial army sent out to rule the various provinces. These generals were almost as fond of revolting as were the native princes, because they wanted the power of the king and hoped to take his place on the throne.

Government through satraps, generals and secretaries.

164. How Darius Ruled the Persian Empire. — Darius divided the Persian empire into about twenty separate and well-organized provinces. Over most of the provinces he placed a *governor*, called a "sa'trap," a *general* of the army, and a *secretary*.[2] As no one of these had powers

[1] Darius found that almost every province of the empire was in revolt against him, and it took him a great many years to restore order throughout the empire. He captured Babylon by marching along the dry bed of the Euphrates, when the city was in the midst of a feast.

[2] Over each of the provinces on the frontier, where there was danger of invasion, he placed a general of the army who had both military and civil authority. These generals were too busy to revolt and too far away to be dangerous, if they did rebel against the rule of the "Great King."

except in his particular line of work, there was small danger of any successful rebellions.

Supervision, finances and roads.

In addition Darius sent out royal messengers to see whether the provinces were being governed properly, and some imperial judges.[1] He improved the *roads*, so that officials and the army could travel more quickly from one part of the empire to another. This Persian empire lasted, with very slight changes in extent of territory or in methods of government, until it was conquered by Alexander the Great, two centuries after Cyrus. Perhaps the most interesting of the works of Darius was his attempted conquest of Greece (§ 168). This was the beginning of the conflict known in history as the Persian Wars.

Virtues and vices of the Persians.

165. Character of the Persians. — The Persians bribed their way to success, since they had a great deal of gold. Yet "the most disgraceful thing in the world, they think, is to tell a lie, the next worse to owe a debt, because, among other reasons, the debtor is obliged to tell lies." "Their sons are carefully instructed, from their fifth to their twentieth year, in three things alone — to ride, to draw the bow and to speak the truth." "There is no nation which so rapidly adopts foreign customs as the Persian. As soon as they hear of any luxury, they instantly make it their own." This, then, was the race that came into conflict with the Greeks. In many ways they were a simple, hardy and courageous people who ruled severely a vast motley of subject peoples, but they were a people given to bribery, to hard drinking, and fond of luxury.

Theology and morality of the Persians.

166. Persian Religion. — Some time before the Persians came into conflict with the Greeks a great religious teacher had established a new religion among them. The old

[1] For some of the more central provinces he sent out *imperial judges* who held courts at Susa, the capital, at Babylon, and in a few other important cities. Darius compelled each province to pay its own expenses, and furnish money for the *imperial treasury* as well.

religion was a worship of the forces of nature and was looked after by priests called magi, from whom we get our word magic. The new religion was called *Zo-ro-as'tri-an-ism*. It taught that the world is ruled by two great Spirits, a greater Spirit of light, and a lesser spirit of darkness. The Persians did not believe in images, but they worshipped the God of Light by prayer, sacrifice, purity and the use of the divining rod. As in the Egyptian Book of the Dead, a high moral standard of living was required. In fact, the Persians are one of the earliest peoples whose religion really included morality.

The Persian Wars

The Ionic cities of Asia Minor under Lydia and Persia.

167. The Ionic Revolt, 500 B.C. — Among the most important of the Greek cities before the Persian wars were the Ionic cities of Asia Minor. In the time of Crœsus some of these cities had a much better culture than Athens or any other city of Greece. Miletus was allied with Lydia, and a few other cities were subjects of Lydia, paying tribute, but being left alone by the Lydians so long as they furnished money. When Cyrus conquered Lydia, he compelled most of the Ionic cities to pay tribute.[1]

The burning of Sardis and the recapture of the Ionic cities.

In 500 B.C. the people of these Ionic cities united and revolted against Persian rule. They marched against Sar'dis, the capital of Lydia, which they burned and immediately abandoned. After several years of fighting the Persians captured Miletus and the other cities, burning most of them, killing many of the men and taking as slaves some of the women and children. In the first part of the revolt, the expedition against Sardis, the Athenians had taken part, for they were friendly with the Ionian

[1] The Miletians bought a treaty so that they might continue their trade. The people of one city moved in a body to Sar-din'i-a rather than submit to the rule of a Persian despot.

cities and were afraid that Persia would compel them to take back Hippias as a tyrant (§ 153). This interference of the Athenians in Asiatic affairs angered the Persians.

168. Attempted Invasion of Greece by the Persians. — Darius immediately made preparations to punish the Athenians, having a slave repeat to him every day: "Master, remember the Athenians." An expedition was fitted out which came by land and water along the north

First attempted Persian invasion. Persia demands earth and water.

Marathon, looking toward the Sea.

shore of the Ægean Sea. When the fleet was badly damaged by a storm off one of the capes, the expedition was abandoned. Messengers were now sent by Persia to the cities of Greece demanding earth and water in token of submission. Most of the cities of Greece gave earth and water, but Athens and Sparta threw the messengers into pits, telling them to help themselves.

169. Marathon, 490 B.C. — Darius now had a new fleet fitted out which sailed directly across the Ægean Sea against Athens. A hundred thousand soldiers were landed

Notable victory of the Athenians at Marathon.

on the north shore of Attica, at Mar'a-thon, about twenty-five miles from Athens. The Athenians had already sent out frantic appeals to Sparta for help, but the Spartans would not march before the full moon. Ten thousand Athenians, supported by a thousand troops from Platæa, under the command of Mil-ti'a-des, charging down the slope of Marathon upon the Persian forces, drove them in confusion into their ships.[1] Before this time no soldier, Greek or barbarian, had been able to stand before the Persians.

Significance of Marathon.

Even the stolid Spartans, coming too late by forced marches, 140 miles in three days over rough paths, warmly praised the valor and the skill of the Athenians. Everywhere throughout Greece hope revived. The Persian was not invincible, after all, and Greece might be kept free.

The Athenians support the naval policy of Themistocles and banish Aristides.

170. Themistocles and Aristides. — The effect of Marathon on Athens was remarkable. It gave the Athenians new courage. It made them confident, determined and willing to undergo any hardship rather than surrender their free institutions. Athens was now compelled to choose between two leaders. One was *The-mis'to-cles*, a shrewd, unscrupulous politician, who had great power of persuasion and understood both the great danger and the need of thorough preparation against the Persians. The other was *Ar-is-ti'des*, the Just, a man so fair-minded that he would vote against his own interest, a man who was selected to settle disputes because his decision would be better than that of the famous Athenian courts, but a man less able than Themistocles. When these two leaders asked for the support of their policies, the people voted

[1] A swift runner carried the news of the great victory to Athens, whither the army returned the next day, since the Persians had immediately set sail in order to take Athens by surprise, before the defenders returned.

in favor of Themistocles, and they ostracized Aristides so that Themistocles should have a free hand.[1]

Construction of a fleet after Marathon.

171. The Naval Policy of Themistocles. — Before the battle of Marathon Themistocles had realized that Athens' future depended on her becoming a great naval power. To do this she must have a navy and a port that could be fortified. The Piræus was therefore selected as a port and the fleet was developed until in 480 B.C. Athens had 180 tri'remes, a trireme being a war vessel with three banks of oars.

The oracle urges dependence on their wooden walls.

When the Persians made their great expedition against Greece in that year, the Athenians asked advice of the Delphic oracle.[2] They were told that the Athenians would suffer loss of life at Sal'a-mis, an island near Athens, but that they should depend on the wooden walls for safety. Themistocles persuaded the Athenians that the wooden walls meant the ships, and that they would gain a great naval victory at Salamis.

Xerxes gathers a great army and crosse the Helles-pont.

172. The Expedition of Xerxes, 480 B.C. — Many things had happened in the Persian empire in the ten years since the victory had been won by the Greeks at Marathon. Darius had died and revolts in Egypt had delayed the expedition against Greece. The new king, Xer'xes, was much less able than his father. Having gathered a great host from all the peoples of his empire, he proceeded to build a bridge across the Hel'les-pont. When a storm destroyed the first bridge, he had his attendants lash the waters of the Hellespont to punish them for their insubordination. Finally, he crossed into Thrace and came

[1] The story is told that one citizen, who did not know Aristides, asked him to mark a ballot (a bit of pottery) with the name Aristides. Aristides asked the citizen what he had against Aristides. "Nothing," he replied, "but I am tired of hearing him everywhere called the Just."

[2] The oracle had been favorable to the Persians that year, for the Greeks seemed to stand small chance of success, on account of the large number of Persian invaders.

down the coast with his army and fleet until he reached the mountain range that divided central Greece from northern Greece.

Failure to make plans for defence.

A congress of men from most of the Greek states had already met at Cor'inth to discuss plans for the defence of Greece.[1] Jealousy and selfishness kept the Greeks from adopting any definite plan, but ten thousand Greeks were sent to defend the pass at Thermopylæ and a fleet was sent up the coast to coöperate with this small army.

Leonidas and his three hundred Spartans.

173. Thermopylæ. — The pass at Thermopylæ is very narrow, hardly wide enough for carts to pass at its narrowest point, and for a distance, the road follows the edge of the cliff far above the sea. Here the ten thousand took their stand under the leadership of Le-on'i-das, king of Sparta, and 300 Spartans. Below them was spread the great host of the Persians, perhaps 400,000 strong, although He-rod'o-tus places the number at nearly two millions. Day after day the Persians threw their brave and skilled warriors into the narrow pass, only to be driven back with great slaughter. Then a Greek traitor showed them a path which led over the mountain to the rear of the pass at Thermopylæ. The defenders of the pass must retreat or be trapped. Leonidas, the three hundred Spartans and seven hundred Pla-te'ans refused to leave. Charging the Persian army, they sold their lives dearly and won immortal fame.[2]

[1] There were three main plans: (1) to construct a wall across the isthmus at Corinth so as to defend the Peloponnesus, and let the rest of Greece go; (2) to depend chiefly on the fleet, and, by destroying the Persian fleet, force Xerxes to retreat; (3) to stop the Persians at the pass which separates northern Greece from central Greece.

[2] Meanwhile the navy had kept the Persians in check. A storm off Ar-te-mis'i-um injured more than a third of the Persian vessels, and, in the narrow strait opposite Thermopylæ between the mainland and the island of Eu-bœ'a, a small fleet like that of the Greeks was better than a larger navy. When the Persians forced the pass at Thermopylæ, however, the fleet withdrew to Athens.

174. Salamis. — As the Persians marched southward, the Athenians abandoned their city, withdrawing to the island of Salamis across from the port of Athens, the Piræus. Here the fleet of the Greeks awaited the Persians. When Themistocles found that the Spartan leader would not fight voluntarily, he sent word to the Persian admiral that the Greek ships would slip away unless he advanced at once. The Persians immediately made an

Great victory for Greek fleet (480 B.C.).

Bay of Salamis.

attack, overconfident and without careful plans. In the narrow strait between Salamis and the mainland only a small number of vessels could fight at once, and vessel for vessel, the Greeks were far superior to the Persians. In fact, the Greeks were desperate, since the Persians were surrounding the island. The battle raged for several hours, King Xerxes watching it from his throne on a promontory overlooking the channel. The outcome was not long in doubt. The Greeks had the advantage from the first, and the Persian fleet was almost destroyed. Xerxes at once made preparations to return to Asia,[1] placing his

[1] Xerxes' retreat was hastened by a message from Themistocles that the Greeks had proposed sailing to the Hellespont, for the purpose of

ablest general, Mar-do'ni-us, in command of the army which he left for the conquest of Greece.

Mardonius, completely defeated, withdraws from Greece.

175. Platæa, Mycale and Himera. — The next spring (479) Mardonius came down from his winter quarters in northern Greece to complete the conquest of the obstinate Greek states. He advanced to the patriotic little city of Platæa, where he was met by the Spartans and their allies. Although the Persians came near winning a decisive victory, in the end they were overwhelmingly defeated.[1]

Victory of the Greek fleet at Mycale (479).

About the same time, the same day that the battle of Platæa was fought, Herodotus tells us, at Myc'a-le, a cape off Asia Minor, the Greek fleet met the Persian vessels which had escaped from Salamis. These were captured and burned. It was a long time, however, before the Ægean and Asiatic cities were freed from Persian rule.

Invasion of western Greek cities by Carthage (480 B.C.).

While this great expedition of Xerxes threatened Greece, the important Phœnician city of Carthage had been attacking the Greek cities of Sicily. *The Carthaginians were defeated at Himera* by Ge'lon, tyrant of Syracuse (480 B.C.). (§ 307.) Thus western Greece was freed from danger at the same time as Greece proper.

The progressive Greek cities of Asia Minor ceased to develop under Persia.

176. The Importance of the Greek Victory. — The importance of the victory of the Greeks over the Persians can be understood better when we study chapter VIII on the Place of Greece in History and compare the civilization of the Orient (chapter III) with the culture of the

destroying the bridge, but that they would not be able to do so for a few weeks. In fact, all of the Greeks were only too anxious that a way of retreat should be left open to Xerxes.

[1] Through bad management the Greeks were almost shut off from a decent supply of water. They hesitated to attack, however, because the auspices were not favorable. When the Persians were almost in their midst, the auspices suddenly became favorable, and the Peloponnesian soldiers proved their skill as well as their courage. Herodotus tries to make us believe that the Greek loss was a few hundred and the Persian loss was a quarter million men.

Greeks. What the Persian rule did for the Asiatic Greeks we have already noted. Before Persia gained control of western Asia Minor, the Asiatic Greek cities were the most intellectual and the most progressive of the Greek world. Under Persia they continued their commerce and seemed prosperous, but they fell behind their kinsmen in Greece, and in the West, in arts, science and general culture. Almost without exception their ablest men migrated to free Greece across the Ægean.

The national patriotic outburst which Greece showed in her contest with Persia carried Greece forward rapidly to her Golden Age. Never before and never since has so brilliant a period been found as that half century following the Persian wars. Certainly Greece under Persia could never have been greater than Greece had been before the Persian wars, and the world would have lost much of that art, literature and philosophy which we now consider the best that the world has ever seen. What Herodotus wrote of Athens after she rid herself of her tyrants (§153) might truly be said of Greece during the "Golden Age." "It is manifest that not in one but in every respect the right of free speech is a good thing, if indeed the Athenians, so long as they were under their tyrants, were no better in war [and in culture] than any of their neighbors, whereas, so soon as they had got rid of their tyrants they became a long way the best. This makes it plain that, when subjects, they were slack because they were only working for a master, but, when liberated, each became eager to achieve success for himself."

The national patriotism aroused against Persia stimulated art, literature and general culture.

177. Summary. — With the exception of the Egyptian empire, all the empires before the Persian were in western Asia. In 550 B.C. there were four great kingdoms, Media, Lydia, the new Babylonian kingdom and Egypt that were conquered in turn by Cyrus or by his son. Cyrus was the first "Great king" of the Persians, a hardy, honest and

The Persian empire

moral hill people. When Darius became king of the Persian dominions he organized them into a consolidated empire which he and his successors ruled from his capital, with satraps, generals and secretaries in the provinces.

The Persian wars.

The Persian empire had covered all of western Asia and desired to annex Greece. In 490 an expedition crossed the Ægean Sea against Athens. This force was badly beaten by a much smaller Athenian army at Marathon, but Greece was unable to unite on any policy of defence. Athens, however, following the advice of Themistocles, prepared a fleet. In 480 Xerxes gathered a great host from all of his western provinces. At Thermopylæ he was checked by Leonidas and his Spartans. The fleet now withdrew to Salamis, where a great naval victory was gained by the Greeks in the narrow channel. Xerxes immediately left Greece, and the next year his army was beaten at Platæa and his navy at Mycale. Later the Ægean islands and the Asiatic cities were freed from the Persians. Greece was now able to develop the fine civilization of her Golden Age.

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Questions

1. Name the three great areas of ancient empires. Tell why we must consider the Mediterranean basin as a whole geographically. Why should we distinguish between the eastern and the western Mediterranean, historically?

2. Name, in chronological order, the empires of the ancient near East. Give the approximate period, the chief ruler and the extent of each.

3. Show how Cyrus created the greatest empire up to his time by conquering the four great kingdoms of 555 B.C. (See map, p. 131.)

4. Compare the rule of Darius with that of earlier rulers. Were not the Persians more honest, more religious and more humane than the Babylonians and the Assyrians?

5. How did Persian rule affect Miletus and other Greek cities in Asia Minor? Would not Persian rule in Greece have brought

Greece into closer contact with the civilization, the trade and the wealth of the East? Why, then, was the danger from Persia so great?

6. What was the importance of Marathon? of Thermopylæ?

7. What was the effect of Greek victory over the Persians on Greek unity? on the independent spirit of the Greek cities? on the leadership of Sparta? on art and culture?

CHAPTER VI

HELLENIC GREECE

The Golden Age of Greece (479–431 B.C.)

178. Formation of the Confederacy of Delos. — Salamis and Platæa had freed Greece, but the contest with Persia was by no means ended. Persian tyrants still held most of the islands of the Ægean, and Persian rulers and troops still held the Greek cities of Asia Minor. Again Athens came to the front as the real leader of Greece. There was organized a maritime confederacy made up of Athens and a few other coast cities of Greece, of the Greek islands and some Greek cities in Asia Minor. Territorially it corresponded rather closely to the religious amphictyony of earlier times (§ 134). It was called the Delian League, or Confederacy of Delos, and its headquarters were at the island of Delos, where was located the shrine of Apollo that had been for centuries the centre of the Delian amphictyony.

Athens organized a maritime league against Persia.

179. Organization and Work of the Confederacy of Delos. — The Confederacy had a *congress* made up of one delegate from each city in the Confederacy. The common treasury was in Delos. Each of the large cities contributed one or more ships, the smaller cities giving a sum of money. It was left to Aristides, the Just, who had been recalled from exile before the invasion of Xerxes, to decide how many ships or how much money each member of the Confederacy should contribute, for all knew that Aristides would give them a "square deal."

The congress and fleet of the Confederacy.

Under the leadership of *Ci'mon*, son of Miltiades, the fleet of the Confederacy gradually freed the Ægean

Cimon frees the Ægean and Asiatic cities from Persian rule.

islands from the Persians. Then the Confederacy drove the Persians from the Greek cities of Asia Minor, Cimon destroying a new fleet that the Persians had gathered. Within fifteen years after Salamis the Greeks, under Athenian leadership, had freed themselves entirely from Persian rule.

Attempted secession of island cities gives Athens excuse to form the Athenian empire.

180. Formation of the Athenian Empire. — As the Confederacy of Delos had been formed to drive out the Persians, and the Persians had been defeated, one of the island cities withdrew from the Confederacy. Athens conquered her and brought her back as a *subject state*, which was forced to pay *tribute*, but had no share in the affairs of the league. In a few years almost every city in the Confederacy, having rebelled against the rule of Athens in the Confederacy, was made into a subject state. Then the treasury was removed to Athens and the money was used to build up the Athenian navy or to build defences or public buildings in Athens. *The Confederacy of Delos had become the Athenian empire.* It was the experience of Greece, just as it has been the experience of America, that a league or confederation either fails to accomplish very much or is changed into a stronger union.

Athens develops her sea power.

181. Athens becomes a Walled Seaport. — Since Themistocles showed the Athenians that their hope of greatness lay in the development of their naval strength, Athens had been ambitious for *sea power*. She had at first built a great wall around the city. When the Spartans, through jealousy, objected, Themistocles went to Sparta to talk the matter over with the Spartan leaders. Before the Spartans realized that Themistocles was "playing for time," the walls were so high that Athens was practically a walled city.

The port of Piræus was also defended by a strong wall several miles in extent. The next step was taken by *Per'i-cles* about twenty-five years later, when he built

two "long walls," twelve feet thick and thirty feet high, connecting Athens with the Piræus. Athens was now a

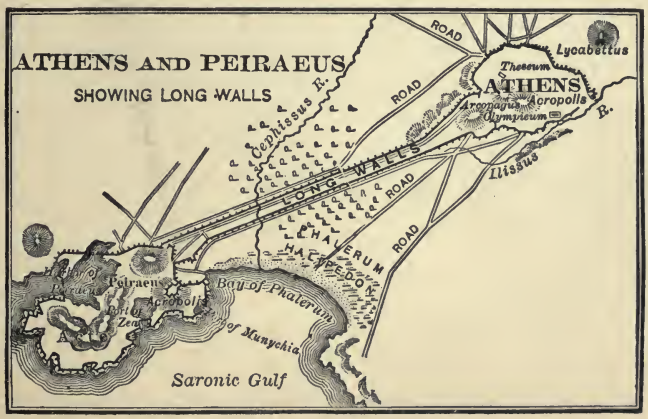
Fortification of Piræus and the long walls.

Piræus (Munychia).

seaport and was invincible, so long as she held control of the sea.

182. Importance of the Athenian Empire. — The empire which Athens held together for about a half century included all of the islands of the Ægean and most of the coast cities on the west, north and east shores of the

How the Athenian empire united and helped the Greeks.



Ægean. Athens ruled the empire absolutely, no city being allowed to decide any imperial policy. The empire, however, did three things: (1) *It united the maritime cities* of the Greeks, protecting them from the Persians and other enemies, and giving them prosperity that they had never had before. Athens tried also to build up a great land empire. Naturally this was opposed by Sparta, the military leader of Greece. Athens' attempt therefore failed. (2) *It upheld democracy* in all of the cities of the league. If any city was seized by a tyrant or by its aristocrats, Athens forced the citizens to rule themselves again, through their assembly. (3) *Athens sent out colonies* which were unlike the earlier Greek colonies. Every colonist still retained his Athenian citizenship and helped to govern the colony in which he resided.

The democratic character and policies of the assembly.

183. The Athenian Democracy. The Assembly. — What was the democracy that ruled Athens and the Athenian empire? It was made up of all male citizens of Athens, that is, of Attica, above the age of thirty years. These citizens gave almost their entire attention to public affairs, for there was nothing the Athenian loved so well as to meet his fellow-citizens and discuss politics or war, or listen to speeches or debates. Even the poorest citizen was able to give considerable time to the assembly, in which affairs were discussed, for the great Pericles saw that the state paid for attendance at the as-

Seats in the Amphitheatre, Athens.

sembly, paid for jury service and furnished free seats at the theatre.

In this assembly business was considered, after it had been proposed by or brought before a *council* of fifty officials,[1] the erection of public buildings was debated, the holding of festivals or questions connected with the navy, the subject states, the allies or the colonies were discussed, and war or peace was decided.

Powers of the assembly and council.

The Bema.

Under the leadership of men like Themistocles, or Aristides, or Cimon, or Pericles, this assembly made Athens great, but it was an assembly ruled by leaders. As time went on, it banished all of these leaders except Pericles, and most of them died in exile. After the death of Pericles, it was swayed from one extreme to another. At one time it decided that all of the people in a revolting subject state, Mytilene, should be put to death, but the next day this harsh decision was changed. The assembly had no policy but that of its leaders. It was successful only so long as it was well led.

The Athenian democracy a popular government by leaders.

184. Public Positions in the Athenian Democracy. — In Athens there were many offices and a vast number

[1] There were ten councils of fifty members, each of which looked after affairs for thirty-six days in the year, for which they were chosen.

Offices filled by election or by lot.

of public positions. Some of the offices, such as those of the general, engineers and financial experts, were filled by popular election. The other offices and public positions were filled by lot, and many of the offices could be held only once. They were therefore "passed around," giving public training to a great many men.

The popular juries and trials.

Every year six thousand men were drawn for jury service. One thousand were held in reserve and the rest were divided into ten juries of 500 each. When a case was to be tried before one of these juries of from 200 to more than a thousand Athenians, the parties were obliged to plead in person. Professionals wrote many of the arguments, but the delivery, if not the writing of the speeches, tended to make the Athenians orators and debaters. It can readily be seen that this was a more popular system of administering justice than our own jury system. In addition, more citizens were brought actively into public affairs. It was a system, however, that could be used only by a people whose citizens had a great deal of leisure and intelligence.

Extent and importance of Greek democracy.

Pericles.

This was the democracy that Athens tried to make her allies and her subject cities copy. This was the democracy to which the modern orator looks back as the highest political product of the ancient world.

The greatness of Pericles and the greatness of Athens under Pericles.

185. The Age of Pericles. — The leader of the Athenian assembly during the greater part of the Golden Age of Greece, the first citizen of the first Greek city, the "uncrowned king" of the Athenian empire, was Pericles. Pericles was a born leader, a man of considerable ability and of great moderation; a statesman, an orator and a patron of all the arts. So much

did he dominate Athens and so much did Athens dominate Greece, that the quarter century before the outbreak of the Peloponnesian War is called the Age of Pericles. In general, it was an age of peace and prosperity, for the fear of Athens kept the Persians in the East and the Carthaginians in Africa.

The greatness of Athens may be shown by a speech made by Pericles, not long before his death.[1]

The greatness of Athens as shown in the "funeral oration" of Pericles.

"Our form of government does not enter into rivalry with the institutions of others. We do not copy our neighbors, but are an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition. . . . Because of the greatness of our city, the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as our own. Then again our military training is in many respects superior to that of our adversaries. . . . We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk or ostentation, but when there is a real use for it. . . . To sum up: I say that Athens is the school of Hellas, and that the individual Athenian, in his own person, seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace."

186. The Athens of Pericles. — Athens was not only the centre of the Athenian empire; it was the centre of the Greek world in the great half century following the Persian wars, which is rightly called a *Golden Age*. Athens was the magnet that attracted every Greek who excelled in literature, art or philosophy. In the whole *Hellenic period*, that is, from the Persian wars to the empire of

How Athens attracted the ablest Greeks from Asia, Greece and the West.

[1] The so-called Funeral Oration, reported by Thucydides.

Photo by Geo. F. Howell

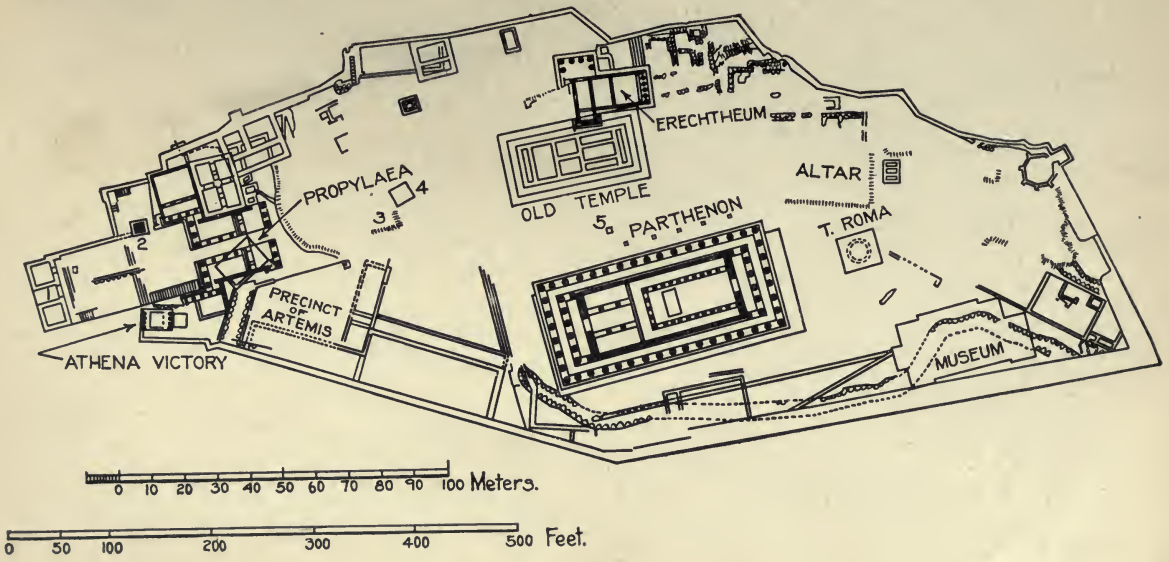
Porch of the Maidens (Erectheum, Athens.)

Alexander, an Athenian was said to be not a man born in Athens, but one who fitted into the intellectual atmosphere of Athens. It is not strange then that the Athens of the Hellenic period, and even of the Hellenistic period after Alexander, was the most brilliant intellectual city of all time, for she had the best of the Greek writers and thinkers.

The buildings of the Acropolis.

187. The Beautiful Buildings of Athens. — It was during the Age of Pericles, while Athens had plenty of money in her treasury, that Athens constructed the most beautiful public buildings in the world. Many of these were on the heights of the Acropolis in the centre of the city. The approach to the *Acropolis*, the *Pro-py-læ'a* with its attractive steps and columns, was completed within five years. Once at the top of the Acropolis one faced the *gigantic statue of A-the'na*, whose spearhead served as a beacon to ships approaching the Piræus. Beyond, at the left, was the *Er-ech-the'um* with its " porch of maidens," and, at the right, the *Parthenon*, the

Pallas Athena, Parthenon. (By Phidias.)



PLAN OF THE ACROPOLIS, BY ROBERT B. DALE

temple of Athena (§ 252), the finest example of Greek architecture, and therefore the finest building, ever constructed. On the south slope of the Acropolis rows of circular seats were placed, forming an *amphitheatre* in which the renowned dramas of Æschylus, Sophocles, Euripides and Aristophanes (§§ 242–244) were given.

Buildings and streets in Hellenic Athens.

Over to the west of the Acropolis is Mars Hill (the A-re-op′a-gus) where the old men of Athens for centuries had held a famous court. Here the apostle Paul, five centuries later, preached to the Athenians. Beyond Mars Hill was the meeting place of the Athenian assembly (the Pynx), with the Be′ma or platform over next to the city wall. Other public buildings and statues adorned the city, especially after Alexander's time, but the streets were as narrow and as dirty, and the houses as unattractive as those of many oriental cities. This was a splendid Athens, but it was neither a clean city nor a city of comforts.

The Peloponnesian War (431–404 B.C.)

Contrast between the Golden Age and the following century.

188. Causes and Results of Dissensions in Greece. — The Golden Age of Greece saw comparatively few wars between the different Greek states, but it was followed by a great conflict, lasting nearly thirty years, which involved all Greece and the Ægean cities. This was called the Peloponnesian war. It was the beginning of a period of strife and dissension which lasted practically a century, and was ended by the battle of Chæ-ro-ne′a (338 B.C.), in which the father of Alexander the Great, Philip of Macedon, united Greece by making Greece subject to Macedon.

Lack of national spirit due to jealousy.

The cause of these dissensions is found in Greek character, for the Greek was jealous. He was so jealous of the success of his fellows that he seemed to take pleasure in sending the greatest Greeks into exile or to death. Each

state was jealous of every other greater than itself, and it was especially jealous of its local independence. The Greeks never had any national spirit. They were never united except in the face of great common danger, or as the subject state of some conquering power.

189. The Beginning of the Peloponnesian War. — The Peloponnesian War grew out of the arrogance of Athens and the jealousy of the other states toward Athens. Sparta was jealous because Athens had taken from her the leadership in Greece. Corinth, Æ-gi'na and other cities were jealous because Athens had seized the commerce which they formerly had had. Many other states were jealous because Athens was successful and looked after Athens first, last and all of the time. These jealous states joined with the Peloponnesian League (§ 149) against the maritime league of the Athenian empire and its allies.

Cause: the jealousy of Athens' power and commercial success.

190. Three Incidents of the First Period of the War. — The first period of the war lasted ten years (431–421). Three incidents only are worthy of notice. *First:* In the third year of the war Pericles died, during a great plague in Athens. The Athenian empire thus lost its great leader. *Second:* At Pylos, on the west coast of Greece, the Athenians cut off part of the Spartan force, including more than one hundred Spartans. To the amazement of all Hellas, the Spartans surrendered. *Third:* The Spartans tried to strike at Athens' allies and colonies in the north Ægean Sea, since Athens depended for her strength on her control of the sea. These allies also furnished Athens with ships, masts and ship timbers. In 421 a truce was arranged between the Athenians and the Spartans. This is called the Peace of Nicias.

The war to the Peace of Nicias.

191. The Expedition against Syracuse. — Although there is no city in eastern Hellas whose commerce or navy could compare with that of Athens, Syracuse in Sicily,

Athenian fear and jealousy of Syracuse.

a colony of Corinth, had a large fleet to protect her extensive trade. Fearing that this fleet would be used by their enemies and willing to gain some of the trade that Syracuse had, the Athenians decided (415 B.C.) to send an expedition against Syracuse. They were induced to take this step partly by the eloquence of Al-ci-bi'a-des. Alcibiades was a tall, handsome young man of great ability, but he was selfish and unscrupulous. Alcibiades was typically Greek, for he had those charms that the Greeks especially desired and those qualities which many Greeks possessed.[1]

The Athenian navy hemmed in at Syracuse and the army destroyed.

Being asked to return to Athens, Alcibiades went over to Sparta and advised Sparta to send her ablest general, Gy-lip'pus, to Syracuse, and to occupy a hill fourteen miles from Athens which controlled all of Attica. After a severe siege, lasting two years, the Athenians were hemmed in the harbor at Syracuse and their forces destroyed.[2] Only seven thousand surrendered; their generals were executed, the rest being sent to the damp unhealthy quarries about Syracuse. The Sicilian expedition was the greatest disaster in Greek history.

Remarkable spirit and quick recovery of Athens.

192. Renewal of War by Athens. — What was the effect upon Athens of the destruction of her fleet and the loss of 40,000 men, including the flower of her army? Never, except in the dark days before Salamis, when Athens had been abandoned to the Persians, did

[1] Alcibiades might have been a second Themistocles. He was appointed to a command of the expedition against Syracuse, but on the eve of the departure for that city, the statues of Hermes were mutilated in Athens. Alcibiades was accused of connection with this act of impiety and was told to return to Athens.

[2] The Athenians sent reënforcements to Syracuse, but the walls of the city were strengthened, and the fleet of their opponents was growing stronger month by month. As the Athenians could not break through the walls of Syracuse, they were in danger of being hemmed into the harbor. Having decided to return to Athens, the Athenians then tried to cut their way out of the harbor. When this failed, they attempted to burn their ships and march overland to a friendly city. This attempt failed.

the Athenians show themselves so great. Undaunted by this terrible disaster, Athens recruited a new army and constructed a new fleet. Crippled as she was, she kept up the fight for nine years against Sparta and her allies, and the Persians. She recalled Alcibiades, only to find that he deserted her again.

By the cutting off of the food supply Athens is forced to give up.

193. Downfall of Athens. — The war against Athens was now being carried on chiefly in the north Ægean. Attica could not supply the city with food, especially as the Spartans destroyed crop after crop. *Most of the food supply of Athens was brought therefore from the Black Sea.* In 405 B.C. the Athenian fleet was surprised and captured by the Spartans at *Æ-gos-pot'a-mi* in the Hellespont.[1] The Spartans slew all of the Athenian prisoners. They now controlled the food supply of Athens.

The humiliation of Athens.

The capture of Athens followed quickly, of course. Athens was obliged to destroy her long walls and the fortifications of the Piræus. She was forced to accept the rule of "thirty tyrants," upheld by a Spartan garrison. This was soon overthrown, but Athens never regained her political or naval supremacy. She still remained, for several centuries, the most distinctively intellectual centre of the ancient world.

Ægospotami to Chæronea (404–338 B.C.)

Harshness and treachery of Sparta.

194. Spartan Supremacy (404–371 B.C.). — The Greek cities had objected to the rule of Athens. They found Sparta much more tyrannical. Sparta forced the cities that had had assemblies to accept the government of

[1] The Athenian assembly helped her enemies by its unfairness. After a great naval victory, a storm arose. The Athenian generals were unable to collect the bodies of most of the dead. They were therefore condemned to death by the assembly. If the body of a Greek was not buried, its "soul" wandered about forever without a fixed abode. The Greek dreaded nothing so much as to be lost at sea.

their aristocracy. In some cities she stationed garrisons to see that Spartan orders were obeyed. She made war on Persia, but at the close of the war, she allowed Persia to keep the Asiatic Greek cities and to control others. Sparta dissolved the leagues of Greek cities that had been formed for defence. There was in this way less opposition to Sparta and also to Persia. Thus Sparta was not only harsh, but she sold out to the Persians the interests of her neighbors and friends.

The ten thousand showed the real weakness of the Persian empire.

195. The March of the "Ten Thousand." — The war with Persia grew out of a revolt in the Persian empire. A Persian king died about the time that the Peloponnesian War ended. He was succeeded by an elder son, but a younger son, Cyrus, a satrap of Asia Minor, gathered a force of Asiatics and Greek "soldiers of fortune" and marched against his brother. This force penetrated almost to Babylon. There a battle was fought in which Cyrus was killed. The ten thousand Greeks then fought their way back through Assyria and Ar-me'ni-a to the Black Sea. This was the famous "March of the ten thousand." It showed that the Persian empire was a mere shell which could be destroyed by a good army under an able leader.

Under Epaminondas, Thebes is the leading city of Greece.

196. Sparta yields to Thebes. — After the peace with Persia Sparta found that her rule was not accepted quietly by her subject cities in Greece. As she especially feared the Thebans, she seized the citadel at Thebes. But Thebes was revenged. She formed an organization of her young men called the *Sacred Band*. Under the lead of *Pe-lop'i-das* this band regained the city and freed Thebes from the Spartan garrison. Sparta sent an army against Thebes, but the Thebans had discovered a new way of fighting by massing their men several lines deep. Under *E-pam-i-non'das* the Thebans gained a complete victory over a larger Spartan army at Leuctra (371 B.C.).

For nine years, until Epaminondas was killed in battle, Thebes was the leading state of Greece.

Macedonia. The training of Philip.

197. Philip of Macedon. — There lies on the north shore of the Ægean Sea a country called Macedonia or Macedon. This country has recently been the battle-ground of the Turks, the Greeks, the Bulgarians and the Servians. In the time of Epaminondas Macedon was a small hilly province without a seaport, ruled by a prince or king, and inhabited by a people who were related to the Greeks but were rude and uncultured. A few years after the death of Epaminondas Philip II became king of Macedon. Philip had spent most of his boyhood in Thebes, where he had learned to appreciate Greek civilization, and he had seen the superiority of the troops of Thebes over those of Sparta.

Philip created a fine army and enlarged his territory.

198. What Philip did for Macedon. — Philip did three things for Macedon. (1) He reorganized the government and particularly the army. Philip organized the horsemen of the Macedonian hills into a fine cavalry corps. He changed the infantry of Epaminondas into a more solid mass of soldiers, with long spears, so that the spears of the men in the fifth row projected in front of the first row. This was his famous *Macedonian phalanx*, which was not beaten until it met the Roman legion. (2) By diplomacy or force Philip added to his kingdom all of the coast of the Ægean from Thermopylæ to the Hellespont. He was preparing to cross the Hellespont into Asia Minor, when he was murdered.

The Sacred War.

(3) The third thing that Philip did was in Greece. Philip joined Greek states in a war on the Pho'ci-ans, who had taken money from the treasury of Apollo at Delphi. At the close of the war Philip took the seat which the Phocians had had in the Delphian Amphictyonic council.

199. Subjugation of Greece by Philip. — The only city that had understood Philip's plans was Athens.

In spite of Demosthenes Philip defeats his opponents.

At this time the leader of Athens was the famous orator De-mos'the-nes. *Demosthenes* thundered against Philip, in orations known as *Phi-lip'pics*, but he was not able to unite Greece against Philip. In 338 B.C. Philip won at Chær-o-ne'a a great victory. Philip punished severely several of the Greek cities that had been friendly to him, and had then turned against him, but he treated Athens with respect, for Athens had fought him bravely and openly.

Demosthenes.

Greece united under Macedonian rule.

Although he had conquered Greece, he looked up to her, and *Philip united Greece, under Macedon.* Greece never before had been united, for each state wanted to do as it pleased, and the only way that it could be united was by an outsider and by force. By some people the victory of Philip was considered the end of Greek history, for it marked the end of the independence of the little city-states.

Importance of the period.

200. Summary. — The fourth and fifth centuries before Christ were the glorious classical or Hellenic period of Greek history. Some people consider this age the greatest in the history of the world.

Athens in the Golden Age.

Athens made herself a walled seaport, organized the Confederacy of Delos against Persia, and later changed the Confederation into the Athenian empire. She tried to create a land empire also, but failed. Athens was the most

beautiful and the most distinguished city of the world at this time. She was governed by a popular assembly under leaders, aided by a popularly elected council, which was changed every thirty-six days. The important offices were filled by election, the others and the juries by lot. Athens insisted that her dependencies and allies have similar democratic governments. The last part of the Golden Age was a period of peace and prosperity called the Age of Pericles, after the great Athenian statesman.

Peloponnesian war.

In 431 began that great internal war, called the Peloponnesian war, caused by the arrogance of Athens and the jealousy of the other Greek states. Nothing important happened before the ill-fated Sicilian expedition, urged by the traitor Alcibiades, which ended in the complete loss of the Athenian army and navy. The war was brought to a close by the destruction of Athens' food supply.

Ægospotami and Chæronea.

Athens then submitted (304 B.C.) and Sparta ruled Greece for thirty years, selling out to Persia. Sparta was succeeded by Thebes under Pelopidas and Epaminondas, and Thebes gave way to Philip of Macedon. Philip had a fine army and had gained a large kingdom. After the Sacred war and Philip's victory at Chæronea (338), Greek independence came to an end.

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Questions

1. Compare the maritime league of Athens (the Delian Confederation) with the land league of Sparta (the Peloponnesian League). Which lasted longer? Which included more cities? Which was more united? In which were the city-states more nearly equal?

2. Compare in the same respects the Delian Confederation and the Athenian empire. Explain the steps by which the latter was organized and show its importance.

3. Show how Athens was famous for her assembly; for her art; for her literature, during this period. Had the Athenians more self-government than we have to-day? Name any other people that have equalled them in art or in literature.

4. Write a short paper telling about an imaginary trip from the bay at Piræus between the long walls of the city, to the Propylæa and among the ruins of the Acropolis.

5. What was the fault which the Greeks had because they were independent? Is it usually true that we have the "faults of our virtues"?

6. Explain the difference between the three periods of the Peloponnesian War. Where was each fought? Why was the expedition against Syracuse the turning point of the war?

7. Should not nations as well as men specialize in their business? How far can a nation specialize without danger of being overwhelmed by its enemies? For example, should it depend on outside countries for its supply of food, for clothing, for other necessities? What was the lesson taught by Athens? by the Southern Confederacy in the Civil War? Compare Athens with Great Britain to-day in regard to economic dependence on outsiders.

8. What three things did Philip do for Macedon? Was Philip a great man? Why was unity forced upon Greece by Macedon rather than developed by Greece herself? Was Philip or was Demosthenes right? Why?

CHAPTER VII

ALEXANDER: THE HELLENISTIC AGE

The Empire of Alexander

Characteristics of the young king of Macedon.

201. The Youth of Alexander. — Philip of Macedon had not only made his little principality into a great kingdom, and united Greece under Macedon, but he had started to drive Persia out of Asia Minor. At his death he was succeeded by his son Alexander, who was only twenty years of age. Alexander was an impetuous youth of magnificent physique. His mind was quick and capable and he had been trained by able teachers, by far the greatest of whom was the philosopher Ar-is-to'tle. He excelled in athletic sports and was willing to eat plain food and undergo the hardships of a soldier's life.

Alexander.

Stories of his youth.

As a boy Alexander had won the admiration of Persian ambassadors by his brilliant conversation and his keen questions. One day a magnificent horse, Bu-ceph'a-lus, was brought to Philip's court. None of the courtiers was able to manage him. When Alexander criticized them, he was told to see what he could do. He immediately turned

the horse toward the sun, having noticed that he was afraid of his shadow, and sprang on his back. He then gave the high-spirited steed a chance to run. On his return his father embraced the lad, saying, "O, my son! look thee out a kingdom equal to and worthy of thyself, for Macedonia is too little for thee."

Alexander puts down rebellions in Macedon and along the Danube.

202. Alexander Makes himself Master of Greece. — Greece had yielded to Philip, the crafty diplomat and able general. It had no intention of submitting to a boy, especially a boy whom his enemies in Macedon did not recognize as king. Alexander seemed to enjoy the troubles on every hand. With amazing activity he subdued the rebellious Macedonian nobles and marched into Greece, which he pacified within a few weeks. As soon as he went north, Greece revolted again, and Alexander suppressed the revolts with violence, destroying Thebes.[1] Then Alexander became dissatisfied with his father's plan of simply invading Asia Minor. He made preparations to conquer the whole Persian empire.

Alexander wins two of his hardest battles.

203. Alexander's Conquest of Asia Minor. — In 334 B.C. Alexander crossed into Asia. The Persian satraps of Asia Minor tried to stop him at the river *Gra-ni'cus* near the site of Troy. Alexander depended somewhat on his Macedonian phalanx, but chiefly on his cavalry, which he really led in person. Several times his life was in great

[1] Alexander was called north by rebellions on the frontier along the Danube. He marched rapidly northward, and no word was heard of him in Greece for many months. Immediately half of Greece took advantage of his absence, and city after city proclaimed its independence. As the tribes along the Danube had been subdued easily, Alexander astounded the Greeks by his sudden appearance. A few swift marches, a few short sieges, and Greece north of the Peloponnesus was once more at his feet. To punish Thebes, the treacherous, the city where his father had spent his boyhood, he destroyed the city and sold the people into slavery. Thus was Thebes treated as she had treated her own traitorous allies. With this terrible warning of the treatment that rebels might expect Alexander started on his campaign against Persia.

danger and the battle was nearly lost, but, in the end, as was always the case, Alexander won a complete victory. He crossed Asia Minor slowly, keeping in touch with Greece, for fear that Greece might revolt again. At Gordium he was asked to untie the famous Gordian knot, but with characteristic directness cut it with his sword. As he approached Syria, he was met by the Persian king and a great army at *Is'sus*, where the mountains came down close to the sea. In this narrow pass Alexander won a second victory by charging with his cavalry into the camp of the Great King. The way was now open down the Euphrates or along the Mediterranean coast. He chose the latter.

Alexander destroys Tyre for commercial reasons.

204. Alexander Destroys Tyre and Founds Alexandria. — For two centuries the island of Tyre had been under Persian rule. In return for vessels in time of war Persia had restored Tyre to the position she had held for several centuries before Cyrus the Conqueror, — the greatest commercial city of the eastern Mediterranean. This city which Nebuchadnezzar had besieged unsuccessfully for thirteen years, Alexander, with his new siege machines, captured in seven months. He destroyed the city utterly, not simply to prevent Tyre from furnishing a fleet to the Persians, for Alexander did not expect to leave a Persian empire, but for the reason that *Alexander wanted to control the trade between the East and the West.*

Alexander founds Alexandria and believes that he is a god.

When Egypt welcomed him as her deliverer from the Persians, Alexander founded, at the mouth of the Nile, a city which he called Alexandria. This city gained most of the trade that had formerly belonged to Tyre. In Egypt Alexander consulted the temple of Am'on. He was told that he was a god and that he would conquer the world. Before this Alexander had believed that he would do the latter; now he sometimes acted as if he might be the former. He lost much of the personal charm that he

CELTS
SCYTHIANS
SCYTHIANS
Danube R.
THRACE
BLACK SEA
CAUCASUS MTS.
CASPIAN SEA
ARAL SEA
MACEDON
Byzantium
GREECE
Sparta
R. Granicus (334)
Pergamum
Ipsus (301)
PONTUS
CAPPADOCIA
SELEUCIA
CILICIA
Issus (333)
Antioch
SYRIA
Euphrates R.
Arbela (331)
Tigris R.
Seleucia
Babylon
Susa
PARTHIA
BACTRIA
Alexandria
Oxus R.
Hydaspes (326)
Alexandria
Indus R.
CRETE
RHODES
CYPRUS
MEDITERRANEAN SEA
Cyrene
LIBYA
Tyre (332)
PALESTINE
Alexandria
Memphis
Ammonium
EGYPT
Nile R.
Thebes
RED SEA
Persepolis
PERSIS
PERSIAN GULF
ARABIAN SEA
Kingdom of Ptolemys
Kingdom (Macedonia)
Kingdom of Lysimachus (temporary)
Kingdom of Seleucia (permanent)
Kingdom of Seleucia (temporary)
Independent territories
Battles or Sieges
Boundaries of Alexander's Empire
SCALE OF MILES
0 100 200 300 400 500
Longitude East 50° from Greenwich 60°
EMPIRE OF
ALEXANDER THE GREAT
WILLIAMS ENGRAVING CO., NEW YORK

had had, although he retained all of his former arrogance.

205. Alexander's Conquests of Persia. — Alexander now turned his attention to Persia. He was met again by the Persian king Darius, with a much larger army, at *Ar-be'la* near Nineveh. When Darius fled to escape the impetuous attack of Alexander's cavalry, the retreat became a rout, and the whole Tigris-Euphrates valley lay open before the conqueror. Without further difficulty he occupied Babylon, Su'sa and Per-sep'o-lis, cities of very great wealth.[1] Alexander went east as far as the Indus River, but his troops would go no farther.

Arbela, and eastern conquests.

In 323 he died after a revel. He was only thirty-three years of age at the time, but he had lived a very full and a very hard life. Tradition relates that he died sighing for more worlds to conquer. At first thought it might seem as though Alexander was only a conqueror, and a conqueror whose work did not last. He was much more than that.

Death of Alexander (323 B.C.).

206. Alexander's Work in Uniting West and East. — Alexander married the daughter of Darius III as well as daughters of several other oriental princes. He persuaded or forced most of his generals to take oriental wives and he induced many of his soldiers to marry and settle down in the East. His idea was of course to break down completely the barriers between the East and the West,

Alexander tries to weld East and West together by marriages.

[1] Alexander pursued Darius across the plateau of Iran and the desert wastes farther east until one of Darius' satraps assassinated the unhappy fugitive. Alexander would gladly have forgiven his enemy. He soon after married the daughter of Darius so that he might be considered the regular successor of the last Persian king. Alexander spent several years in military and exploring expeditions in the northeastern provinces of the Persian empire. He wished to push on into India, a land of great wealth and of an ancient civilization; but his troops rebelled and refused to go beyond the In'dus River. In fact, Alexander almost ended his career at this time, for he was severely wounded while storming a town, having exposed himself in the same reckless fashion as he had on the Granicus and a score of other times since.

for, if the social barrier were broken down, none of the others could be kept up.

The Greek cities in the East were cities of Greek culture.

Alexander founded not only Alexandria in Egypt, at the mouth of the Nile, but he founded several other Greek cities, usually called Alexandrias, in Asia Minor, in Syria, in Babylonia, in Persia and in the deserts or plateaus still farther East. To each of these cities he brought a colony of Greeks, who spoke the Greek language, worshipped Greek gods, read Greek literature and kept Greek ideals in art. These cities and the Greek quarters in the oriental cities were centres of Greek civilization from which Greek culture and learning spread to other cities, so that the *East became partly Hel'len-ized.* To be sure, this Hel-len-i-za'tion was very incomplete in the real East, but *along the border of the Mediterranean there was a complete blending of the civilizations of the Orient and of Greece.* The wealth and luxury of the Orient also invaded Greece.

Limitation of Greek markets before Alexander.

207. Commercial Importance of Alexander's Conquests. — Alexander opened up new markets for Greece. Greece was poor. Her valleys were small and her agricultural products were limited. Most of her wealth had always come from trade. After the downfall of Athens (§ 193) this trade was much more limited. The goods manufactured by Greek slaves were sold in a very much restricted market for three-quarters of a century after Ægospotami.

Alexander made the Greek world rich through new trade opportunities.

Alexander opened all of the markets of the East to Greek products and to Greek traders. By the destruction of Tyre he opened the way for a great commerce, not only to Alexandria in Egypt, but to Athens, to Corinth, to Rhodes and afterward to Antioch. Greeks controlled the trade of all of these great cities and the Greeks became rich and powerful through improved business opportunities.

The Hellenistic Age

Importance of Athens in the Hellenic Age (490–338).

208. Comparison of the Hellenic and Hellenistic Periods. — The name *Hel-len-is'tic* Age is given to the period from the death of Alexander in 323 B.C. to the conquest of Greece by Rome in 146 B.C. In the *Hellenic* period from the Persian Wars to the subjugation of Greece by Philip at Chæronea (338 B.C.) Greek culture had been centred at Athens. From the whole Greek world the greatest of the Greeks had been drawn to the city by the Acropolis. No other city could compare in culture with Athens during the Age of Pericles or during the century of dissension following the death of that great statesman.

The spread of Hellenic culture a great gain to the world.

209. Importance of the Hellenistic Period. — After Alexander's time, things were different. Athens was still great, but she no longer monopolized the culture or the learning of the Greek world. Instead of being centred in one city, Greek civilization was spread thinly over a great area. It is not reasonable to suppose that the Greek language and literature of Greek Syria, for example, would be the pure language of the beautiful drama of Athens. *Greek culture could not very well be both concentrated and diffused at the same time. What it lost in concentration, the world gained by its diffusion.* It was better that the whole eastern Mediterranean world should have a semi-Greek culture than that little Greece should have a more highly developed culture centred in one city. It was better that a score of millions should be raised considerably in the scale of civilization by the diffusion of Greek culture than that a few hundred thousand should enjoy a high civilization by keeping away from the world of the foreigner. *History owes much to the high culture of the Hellenic Age. It owes more to the diffusion of Greek culture in the Hellenistic period.*[1]

[1] Compare with the period of colonization, §§ 139–144.

Problem of keeping the empire intact.

210. The Division of Alexander's Empire. — When Alexander died so untimely a death at the early age of thirty-three, it was said that he left his empire "to the strongest." He left no heir, and none of his generals was strong enough, by gaining the allegiance of the others, to keep the empire together. After a number of years spent in quarrelling over the division of his empire, a great battle was fought at *Ip'sus* (301 B.C.) between his generals. As a result of this battle Alexander's empire was divided into three kingdoms which survived for more than a century, until Rome conquered each in turn during the second and first centuries before Christ.

Areas of the three permanent kingdoms.

211. The Three Kingdoms of Alexander's Successors.[1] — The first kingdom was that of *Macedonia*, which included Macedon and Greece. The second was that of the Se-leu'cids, which temporarily stretched from the Mediterranean Sea into the remote East, but really included only Syria and Babylonia. The third was that of the *Ptolemys* (Tol'mys) who held Egypt and quarrelled with the Seleucids for the possession of Palestine and the Phœnician cities.

Different policies in Syria and in Egypt.

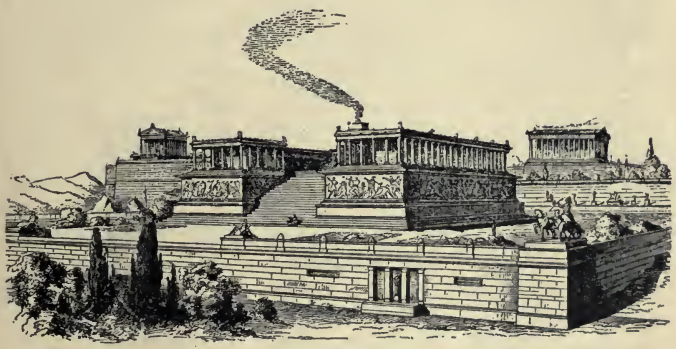
It is unnecessary for us to follow the fortunes of these "Alexandrian" kingdoms, but we should notice this fact. It was through them that Greek learning and culture were kept alive in the East. The Seleucids indeed followed Alexander's custom of planting Greek cities in different places. The Ptolemys on the contrary were content to concentrate in Alexandria the culture of Egypt. For this reason they did not Hellenize Egypt as Syria, and even Palestine, was Hellenized, but they made Alexandria the most learned and most famous city of the Hellenistic Age.

[1] Originally there were four kingdoms, that of Asia Minor and Thrace soon being destroyed by invasions of Celts from the north.

Centres of Hellenistic Culture

212. The Hellenistic Cities of the Ægean. Athens. — If we glance for a moment at the cities of this Hellenistic period, we shall see that they are not to be despised. First, there is Athens, larger and far more attractive than in the time of Pericles. To the public buildings of the Golden Age have been added theatres, porticos and innumerable statues. The streets are cleaner and the houses are more beautiful, for wealth has poured in from the East, and the citizens no longer spend their entire time discussing public affairs. The Piræus is full of ships from every quarter of the Mediterranean, the shops of this seaport being scarcely less busy than in the palmy days of the

Wealth, beauty, culture and commerce of Athens.



Altar of Zeus, Pergamum.

Athenian empire. As the Athenian schools are the most famous in the world, no man considers his education complete until he has visited Athens, and, if possible, studied under her teachers.

213. Pergamum. — Across the Ægean and south of the site of ancient Troy there has arisen a little kingdom called Per'ga-mum. In the city of the same name there was considerable interest in art and in literature. The peo-

The ornate art of Pergamum.

ple were famous for the preparation of skins, to be used in writing. We use such skins now chiefly for graduation diplomas, but we still call the sheets of skin parchment, after Pergamum. At Pergamum there was a famous art school and the city was distinguished for its rather ornate art. On the height above the market place was a huge altar of Zeus surrounded by a colonnade of giants nine feet high.

Rhodes' leadership in commercial regulation and in colossal art.

214. Rhodes. — The third Ægean centre of culture and art was Rhodes, which was situated on an island between Crete and Asia Minor. The Rhodians were very successful traders, and they made laws for international commerce which were followed by all of the civilized people of the eastern Mediterranean.[1] At the entrance to the harbor of Rhodes was a huge bronze statue, the Colossus of Rhodes, under which the ships sailed. The people of Rhodes were more fond of colossal art (§ 256), than of the simpler statuary of Per-i-cle'an Athens. The statue

Laocoon.

[1] So just and so fair were the Rhodians in carrying on trade, that, when an earthquake destroyed part of the city (227 B.C.), the merchants from all parts of the eastern Mediterranean contributed for the rebuilding of the city, for the prosperity of Rhodes meant the success of those cities with which she traded.

of La-oc'o-on and his sons is a good example of the art of Rhodes.

215. Syria and Palestine. — In Syria and Palestine the oriental civilization was now changed by the addition of Greek culture. The official language became Greek. Greek art was their model, Greek philosophy was studied by them. Greek literature became theirs. The Greek religion was urged upon them, and was accepted by most of the peoples of the coast. The capital of Syria, Antioch, was the most oriental of the Hellenistic cities.[1]

Addition of Hellenistic culture to that of Babylon and Egypt.

The Jews were the chief people that objected to accepting Greek gods and Greek rulers. They had their own religious belief and they refused to give it up. In order that they might have an independent kingdom in which they should have their own religion, they supported the Mac'ca-bees in a general revolution against the Greek kings. After this revolution their religion was left undisturbed.

The Jews demanded religious and political independence.

216. Alexandria and Its Commerce. — The most famous and the most influential of the Greek cities of the Hellenistic period was Alexandria. Alexandria was located at the mouth of the Nile. It had two fine harbors formed by building a dike from the city to the island of Pha'ros, about a mile from the mainland. At the entrance to the eastern harbor was that great lighthouse, higher than the pyramids, which the ancients considered one of the seven wonders of the world. The western harbor was connected by canal with Lake Mœris, the Nile and the Red Sea. This gave Alexandria direct water communication with the East, and was an important reason why

Alexandria's harbors, water routes and commerce.

[1] The capital of the kingdom of the Seleucids was Antioch, in northwestern Syria. On account of its location, it had extensive commerce with Babylonia and was the most oriental of the Greek cities, excelling most others in wealth and luxury. Through Antioch the West became well acquainted with those eastern customs that brought to Rome the superstition and luxury of the "effete East."

Alexandria had more commerce and greater wealth than any other Hellenistic city.

Alexandria's library and copyists.

217. Alexandria as an Intellectual Centre. — Alexandria used her wealth, as Athens did in the fifth century before Christ, to attract scholars in order that the city might be a seat of learning and a centre of culture. The Ptolemys gathered the greatest library of the ancient world, numbering more than a half million manuscripts. A vast army of copyists was kept busy copying old manuscripts. Great sums were paid for old and valuable documents. It is said that some of the manuscripts of the famous Greek dramatists were borrowed from Athens, the sum of 100 talents of silver being deposited as surety for the return of the papers. That sum was forfeited and the manuscripts were kept in Alexandria. The oldest manuscript that we have of the Old Testament is in Greek and was made by the Alexandrian copyists.

The museum, science and literature in Alexandria.

At Alexandria was the Mu-se'um, practically a university at which gathered some of the greatest scholars and teachers from the whole Greek world, with tens of thousands of pupils. In science Alexandria was pre-eminent. The best-known names in ancient times among mathematicians, geographers and other scientists were those of Alexandrian scholars (§§ 265–267). Although her literature was the literature of imitators and copyists, it had more influence on the literature of Rome than had the literature of classical Greece.

Greece after Alexander

Greece was drained of her ablest men, but not of her troubles.

218. The Condition of Greece after Alexander. — After the time of Alexander, the history of Greece proper contains little of value for us. So many of her famous men were drawn away as generals or statesmen or scholars, and so many of her humbler citizens went forth to found

Greek cities in the East, that Greece had less material with which to establish a reputation for herself in the Hellenistic period than in the Hellenic period which preceded it. There was, however, the same petty jealousy between the states, and, in spite of the attempted rule of Macedon, there was much warfare among the Greek cities. There was much more wealth and luxury among the rich than there had been before Alexander, but poverty was also more prominent. There was more strife between rich and poor, since warfare between the cities was limited, and the cruelty that had been shown to enemies outside of the city was now visited more often on domestic enemies.

The western league of hill tribes.

219. The Ætolian League. — Two leagues were organized by the cities in this period. These were the *A-chæ'an League* and the *Æ-to'li-an League*. The *Ætolian League* was a union of tribes, not cities, of western Greece. They banded together to keep out the *Gauls*, who overran Asia Minor about this time, and tried to occupy Greece. They were little more than bands of pirates and bandits during the last century of Greek history.

The important but ambitious Achæan League.

220. The Achæan League. — Like the Confederacy of Delos, the *Achæan League* grew out of an old religious association. It was made up of a number of cities in southern and central Greece, each of which had a vote in the federal council of the League. For nearly a half century the League maintained the freedom of its cities from Macedonian rule. Then they attempted to force Sparta into the League. When it seemed possible that Sparta might defeat them, A-ra'tus, their able but unscrupulous leader, called upon Macedon. That was the end of real independence for the cities of the League, but they held the League together for nearly a century longer. The Achæan League was the best that Greece produced. In many ways the union was not unlike the Confederation in the United States at the close of the Revolutionary

War. The idea of the league, like that of democracy, is one of the political ideas that we owe to Greece.

War between the leagues becomes war with Rome.

221. Greece Becomes a Dependency of Rome. — In its wars against Macédon, the Ætolian League asked aid of a great but new power that had gained Italy and all of the surrounding territory. This new power was Rome. Rome was glad to take part in Greek affairs. She first defeated Macedon and then broke up both the Ætolian and the Achæan Leagues, when she found that they could not or would not keep order in Greece. The conquest of Greece by Rome, and the destruction of the great commercial city of Corinth in 146 B.C. made Greece a dependency of the great Roman republic. Thenceforth Greek history was merged in Roman history.

Conquests and work of Alexander.

222. Summary. — When Philip of Macedon was assassinated, he was succeeded by his son Alexander. Macedon, Greece and the Danubian provinces at once revolted. Alexander quickly suppressed each in turn, destroying Thebes. He then gathered an army to conquer the Persian empire. The battle of Granicus gave him western Asia Minor. Issus gave him Syria. The siege and destruction of Tyre left the way open to Egypt, where he founded Alexandria. He then proceeded toward Persia. At Arbela he overthrew Darius III. His later campaigns brought him to the Indus River. Alexander tried to unite the East and the West, socially by intermarriages, economically through giving Alexandria, Rhodes, Athens and Corinth more eastern trade, and in general by the founding of cities and the spread of Greek culture throughout the East.

The Hellenistic period from the death of Alexander (323 B.C.) to the fall of Corinth (146) is a period of diffusion of the old Hellenic civilization rather than the development of a new culture. Greek culture in the East was kept alive by the kingdom of the Ptolemys (Egypt, etc.)

and that of the Seleucids (Syria and the East). Egypt and Syria being the two permanent kingdoms that, besides Macedonia, survived from Alexander's empire. In this Hellenistic world the chief centres of culture were Alexandria, famous for her wealth, commerce, science and literature; Athens, famous for her general culture; Pergamum, noted for her art; Rhodes, distinguished for her colossal art and her maritime law; and Antioch, noted for her luxury. From these centres Greek civilization was united with the civilization of the Orient, so that the eastern Mediterranean became Hellenistic.

The spread of Hellenistic culture throughout the eastern Mediterranean coasts.

In Greece the invasions of the Gauls interfered with Macedon so that two leagues were formed, the Ætolian, a league of hill tribes, and the Achæan, a league of about half of the cities of Greece. The quarrels of the leagues brought about the entrance of Rome in Greek affairs and led to the overthrow by Rome, first of Macedon, and later of Greece.

The leagues of Greece. Dissensions and the conquest by Rome.

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Questions

1. What were the problems that confronted Alexander at his father's death? How did he solve each of them?
2. Trace on the map the route of Alexander, locating in turn the Granicus, Issus, Tyre, Alexandria, Arbela, Persepolis and the Indus.
3. What were some of the social, commercial and intellectual changes due to Alexander?
4. What was the Hellenic period? The Hellenistic period? What was the importance of the Hellenic period? Of the Hellenistic period?
5. On a map point out the four temporary and three permanent kingdoms after Alexander. Give the names of the ruling house in two of the kingdoms. Name the most important city of each kingdom.
6. Why were Alexandria and Athens the most important centres of the Hellenistic period?
7. For what was Pergamum distinguished? for what Rhodes? What was the Museum?
8. Name the seven wonders of the ancient world. Describe them. Name seven wonders of the modern world.
9. Tell about the organization of the Achæan league. Was it like our Confederation from 1781 to 1789? In what respect was it like our present Union?
10. Give dates of the following important events in Greece history, explaining why each is important: the first Olympic contest, Marathon, Philip's victory over Greece, the destruction of Corinth.

CHAPTER VIII

THE PLACE OF GREECE IN HISTORY

Modernness of the Greeks compared with the Orientals.

223. Importance of Greek Civilization. — Western civilization of the present time is largely an outgrowth of Greek civilization. As the Greek language is related to the languages of western Europe, so the civilization of western Europe is closely connected with that of ancient Greece. The ancient Orient seems very remote to us, because the people of Babylonia and ancient Egypt are not kinsmen of ours, and their civilization seems almost to belong to a different world from our own. Greece, however, seems more a part of ourselves. The Pharaohs are oriental monarchs, but Themistocles and Demosthenes are modern politicians. Egyptian and Babylonian architecture seems to us fantastic and oriental. That of Greece furnishes models that we love to copy. The proclamations of the Assyrian kings are crude and stiff; but the writings of the Greeks remind us of the best of our own, in their grace, their simplicity and their beauty of form. The Greek youths, meeting in athletic contests, are certainly not far removed from the high school boys or college men of to-day. The assemblies of Athens and other Ionian cities have a certain kinship to our New England town meetings. *Greece then is the most modern of the ancient nations.*

Greece took from the East; they gave to both East and West.

224. Greece was the Melting Pot of Ancient Civilizations. — A mixed people like ourselves, the Greeks were the heirs of all the ages before them, as we are. They took the architecture and science of the Egyptians, the business codes, methods and standards of the Babylo-

nians, the alphabet of the Phœnicians and the art of the Cretans, and, out of these elements which they borrowed from their predecessors, they created a new and distinct civilization, which they passed on to all Mediterranean peoples, first in the East, and later, as we shall see (§§ 268–273), to those of the West. Because our religion and many of our ideas differ from those of the Greeks, we do not look upon them as our older brothers; but, because we have learned so much from them, we do look up to them as our great teachers.

Social Life

Greek citizens. Interrelations of family, religion and citizenship.

225. Classes of the Greeks, Citizens. — Greek society was divided into three classes, the *citizens*, the foreigners, or *met'ics*, and the *slaves*. The citizens were born in Greece of Greek parents. They were separate from all others. They alone had the right to take part in religious festivals and rites, for religion was an affair of the family and of the state. Those who did not belong to a Greek family necessarily could not share in the family's religion. If they were not members of a Greek family, they could not be members or citizens of a Greek city-state either (§ 236). So *family, religion and citizenship were bound up together*. None but an adult male citizen might hold office or attend the assembly or own land or protect himself in the courts. So it was very important that a person should be a citizen.

The need of metics and their disabilities.

226. Foreigners. — The metics were not very numerous in Greece, for the people did not welcome them unless there was trade to be carried on or manufacturing, which the citizen did not consider suitable for himself. The metic was treated like the Jew to-day in Russia, or as the Jew was treated throughout Europe during the Middle Ages. The metic was tolerated because he was needed

in business, but he was despised. He was forced to place himself under the protection of some citizen who looked after him, who was responsible for his good conduct and represented him, if necessary, in the courts, where citizens only were allowed to plead.

How the slaves were treated.

227. Slaves. — The third class in Greece, numbering nearly one-half of the entire population, included the slaves or serfs. In Laconia they were serfs tied to the land. They could not be sold apart from the land. These persons, of course, were not true slaves. The slave was a man who belonged absolutely to his master. He had been bought and could be sold, he might be punished or put to death. He could not marry without his master's consent, and his children were slaves. He might buy his freedom, however, and he then became a freedman, and was in about the same position as a metic.

Treatment of Greek and barbarian prisoners of war.

The Greeks sometimes put to death their prisoners of war, but they usually enslaved them. Occasionally, if one Greek state conquered another Greek state, the inhabitants of the conquered state were left free, but more frequently they were enslaved, and occasionally they were condemned to the harshest toil, as were the Athenians, who were kept in the quarries of Syracuse after the failure of the Sicilian expedition (§ 191). When a Greek city conquered any barbarians — and they called all non-Greek peoples "barbarians" — slavery was the lot of the conquered people almost without exception.

Survival in Sparta of primitive ideas of freedom for women.

228. The Position of Woman. — In their attitude toward slavery and in their attitude toward women the Greeks were not modern, they were oriental. In Homeric society and later in Sparta and in some of the more primitive communities, women were allowed considerable freedom. They even shared in the sports of the men, the Spartan women having their own athletic contests. This, however, was exceptional.

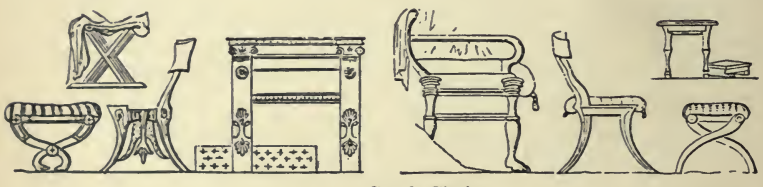
The Greeks treated their women as inferiors and kept them in seclusion.

In most of the Greek states women lived secluded lives. They took no part in public affairs of any kind. They managed their own households, but they never went in public except with attendants. When a girl was married, a dowry was given with her and the arrangements for the wedding were made by the groom's father. If her husband brought guests to the house, she immediately retired, for she was not supposed to have the capacity, or the training, to understand men's affairs. Practically she was a metic rather than a citizen, for she did not have any of the *privileges* of citizenship.

Woman's Dress (Eirene).

Limited practical training of Greek girls.

229. The Education of the Greek Youth. — Greek girls were not brought up in utter ignorance, of course, for they had practical training in the duties of looking after a home.



Greek Chairs.

Sometimes they were educated by slaves, so that they could read, write and sing as well.

Principally, however, education in Greece, as everywhere in the world until recent years, was for the boys.[1]

[1] In Greece the young boys were taught chiefly by slaves, pedagogues (boy leaders), but the youths were ordinarily sent to regular schools.

Four different subjects were studied, the purpose of education being, not to impart information, but to make the youth a well-rounded man, physically and morally sound. The four different kinds of instruction were gymnastics, music,[1] reading and writing, and science.[2]

Purpose and subjects in Greek education.

Writing Material.

230. Worship of the Greek Gods, Prayer. — The worship of the Greek gods was an important matter to every Greek, especially to the Greeks of the early and Hellenic periods. Religion was an affair of the family and of the state, rather than of the individual. In all towns temples were erected, and on every highway there were altars. The temples were simple structures, small and beautiful, being homes for the statues of the gods rather than places of worship for the multitude. The religious exercises of the Greeks took place within the home or at public gatherings rather than within the temples. At the beginning of a meal the presence of the god was invoked and a libation of wine was poured out for the god.[3] Prayers were usually offered standing, the supplicant stretching forth his hands to the heavens, except when addressing the gods of the lower world.

Informal nature of worship.

231. Sacrifices to the Gods. — Offerings were made to

Those who were especially interested attached themselves to some great teacher who met his pupils every day in the academy, or the Lyceum or some porch of the city.

[1] Religious services, fêtes and festivals, athletic contests, public meetings and home gatherings were often opened or closed with music, music being often the most essential feature of the gathering.

[2] After Aristotle's time the boys usually studied, in addition, mathematics, natural science and perhaps some philosophy.

[3] The wine was usually poured from a shallow dish to the ground.

Purification, bloodless sacrifice and burnt offerings.

the gods as tokens of thanksgiving, or to secure the favor of the deity, or to appease his anger. Before offering prayer or sacrifice, a worshipper must be purified, usually by sprinkling with sacred water. The offering might be a spray of flowers, first fruits of the fields, or an animal. The sacrifices of burnt offerings were of doves, goats or oxen, or of young pigs, if a crime had been committed. While animals without blemish were sought for the Olympic deities, black animals were offered to those of the lower regions. Usually only a part of the victim was burnt for the god; the rest of the flesh, roasted, was eaten by the worshipper and his friends. The entrails of the victims were consulted to learn the wishes of the gods. This brief account will give us just a little idea of the part played by religion in the family and social life of the Greeks.

Moral standards of the Greeks.

232. Greek Character. — The moral instruction of the Greek youth failed to teach him some of those virtues which modern men consider most important. The Greek had a different moral standard from ours. Alcibiades has been called the typical Greek, for he was handsome, was physically well developed; he had a keen mind, and was without moral scruple. The Persians despised the Greeks, because a Greek could always be bought.[1] Miletus, for example, deserted her neighbors in order that her trade might not suffer when Cyrus marched against her. No Spartan was a coward, but every Spartan was taught to steal, the immorality of the act consisting solely in being caught, as with some modern people, in high finance or low.

In comparing the modern Greek with the ancient Greek, one very high authority says there is little difference.[2]

[1] The Greeks talked smoothly, and appeared honest, yet all the time they could be bribed at slight expense. Even the oracle at Delphi gave answers that were more favorable, if the suppliant came with gifts.

[2] Mahaffy, *What have the Greeks done for Modern Civilization?*

"There is the same cleverness, not without a special delight in overreaching an opponent; the same diligence, the same patriotism, but the same undying jealousy of the success of others, the same want of spirituality in religion, the same light esteem for veracity."

Mahaffy's comparison of the ancient and modern Greek.

233. The Life of the Greeks. — As we have been accustomed to consider the Greeks a "classical" people who were superior to all others, we forget sometimes that Greece was not a paradise and that all Greeks were not statesmen and philosophers. In fact, Greece was a barren country, and Greek people lived in poverty, lacking much of what we might call "material civilization." That does not mean that they were less civilized than we, it may mean exactly the opposite, for civilization consists not in the things that man hath, but is in himself, in his appreciation of what is worth while and his ability to dispense with material comforts. Let us consider for a moment some of the things that we have of which the Greeks knew nothing.

Some differences between Greek life and civilization and our own.

"It is easy to think away railways and telegraphs and gas works and tea and advertisements and bananas. But we must peel off more than this. We must imagine houses without drains, beds without sheets or springs, rooms as cold, or as hot, as the open air, and draughtier, meals that began and ended with pudding, and cities that could boast neither gentry nor millionaires. We must learn to tell time without watches, to cross rivers without bridges, and seas without a compass, to fasten our clothes (or rather two pieces of cloth) with two pins instead of a row of buttons, to wear our shoes or sandals without stockings, to warm ourselves over a pot of ashes, to judge open-air plays, or lawsuits on a cold winter's morning, to study poetry without books, geography without maps, and politics without newspapers. In a word, we must learn how to be civilized without being comfortable." [1]

Zimmern's comparison of ancient and modern times.

[1] Zimmern, *The Greek Commonwealth*, p. 209.

Government

Importance of the city-state in Greek history.

234. The City-State. — The Greeks never had a national government, even for all of Greece proper. As we have already noticed (§ 120) there were many areas in Greece, each of which was organized as a single city-state. *These city-states were the important political units in Greece*, for all communities within the boundaries of the city-state were subordinate to the city-state. Every person living within these boundaries was either a citizen of the city-state or a subject. In an early period the citizens were those who were bound closely together by ties of religion and blood. They alone had any possible share in the government, even in the democracies.

City-states united in leagues; never in a nation.

In Greek history the need of union was met by the formation at first of *amphictyonies* and later of *political leagues* such as the Peloponnesian League, the Delian League, the leagues broken up by Sparta (§ 194), and the Achæan and Ætolian leagues. The city-states maintained their independence and equality in these leagues.

Importance of citizenship and of civil rights.

235. Importance of Citizenship. — It does not mean very much to us, perhaps, to say that we are citizens of the United States because we were born here or because our parents have been naturalized in the United States. Yet it is just as important for a man to be a member or a citizen of a nation as it is for a child to be a member of a home. The man who is a citizen is looked after and cared for by the government (the state). His life and property are protected. His right to buy property, to do business, to care for his family, is upheld by the government. Such rights are called *civil rights*. If he travels abroad, the government sees that he is not molested. If he decides to live abroad, he can appeal to his old government for protection at any time until he becomes a citizen of some other country.

If he has the right to take part in the work of governing his city, his county, his state and his nation, he has, in addition to the ordinary rights of citizenship which all of us have, the privileges of voting and of holding office. Sometimes we think that these *political privileges* are the chief rights of citizenship, but they are not, for living and getting a living are more important than voting.

Political privileges are sometimes added to civil rights.

236. Development of the Greek Idea of Citizenship. — So long as any people are ruled arbitrarily by kings, they are *subjects, not citizens.* But, as soon as certain rights and privileges are recognized as belonging to them, they really are members of the nation to which they belong, whether they are ruled by a king or a group of men. They deserve then to be called citizens.

Difference between a subject and a citizen.

In most of the Greek city-states, a man was a citizen of his city, but of nothing else.[1] In Athens, however, Athenian citizenship was extended first to all the people of Attica, then to Athenian colonists and finally to all adult free male residents of Attica. In the Achæan league a citizen of any city in the league was allowed all of the rights and privileges of citizens in any other city. A citizen of one city might move to another and become a

Athens and the Achæan League developed on a small scale the modern idea of citizenship.

[1] However, *in Athens there were three important changes.* (1) In a very early day, Athens, which was the largest city of the peninsula of Attica, allowed all of the inhabitants of *Attica* who were not foreigners or slaves to become *Athenian* citizens. This was a very important change, for it carried the idea that citizens need not live in the city. (2) During the Athenian empire, Athens founded colonies, especially on the shores of the north Ægean and the Black Seas. *The inhabitants of these colonies retained their Athenian citizenship,* so that they might return at any time to Athens. No other Greek colonists (§ 141) could do this, for they had lost their citizenship in their native city, when they set out as colonists. (3) During the Hellenistic period, when Macedonian agents really ruled Athens and citizenship did not mean so much, *Athens gave citizenship to all who came to Attica, except slaves.* This is quite like our modern idea of citizenship, that is, that citizenship belongs primarily to those born in the country, but that it shall be given also to those that make that country their home.

citizen of the second city. This was an *inter-city citizenship, which showed that national citizenship could be developed* as it was developed afterward by the Romans. All civilized countries of the present time have national citizenship, which they owe in great part to the Greeks.

Four stages in Greek political development.

237. The Development of Greek Government. — As we noticed at the beginning of the study of Greece, the Greek cities which developed most passed through four successive stages of government, *monarchy, aristocracy, tyranny and democracy.* Some of them remained aristocratic almost to the end; others, especially those of central Greece and the islands of the Ægean, were democratic.

Importance of written law.

238. Aristocracy and Democracy. — Aristocracy may seem very much better than monarchy, because it substituted the rule of several for the rule of one. But aristocracy is not a step upward if the aristocracy rules selfishly and unjustly. The people in Greek and Roman aristocracies were usually obliged to demand that the laws be written, so that the leaders could not make such laws as they pleased at any time and apply them or not, as they wished.

Extent of Greek democracy.

Nearly one-half of the Greek cities were democracies. In some of the dependencies of Athens, of course, a democratic form of government was adopted because Athens wished it, and it was the popular thing to copy Athens. We have already noticed the character of this democracy (§§ 183, 184).

Importance of Greek democracy.

Since the assemblies proved that localities could govern themselves through their own assemblies, councils and magistrates, we owe a great debt, especially to Athens, for the democratic government of Greek cities. We owe to the Greeks also the development of the idea of the league, a union of self-governing states.

Literature

239. Character of Greek Literature. — The Greeks thought clearly and directly. They expressed themselves with a simplicity and an exactness that has never been excelled, and has never even been equalled, except, perhaps, in modern times by the French. The Greek language was wonderfully adapted to express shades of meaning, so that the Greeks delighted in what we may call "hair-splitting arguments." Their fondness for fine distinctions often led them into the most elaborate discourses on subjects that were in themselves not worth while. In short, they often wrote and spoke chiefly for the sake of writing and speaking rather than for the purpose of explaining the subject under consideration. This was especially true in the later Golden Age and in the earlier Hellenistic period.

Clearness, exactness and elaborateness of Greek writing.

240. Homer and Hesiod. — The earliest writers used poetry rather than prose for the expression of their thought. *Homer* was perhaps the earliest of these. The great epic poems attributed to Homer were the *Iliad* and the *Odyssey* (§§ 128, 129). Of Homer himself we know nothing. Tradition says he was blind and the poet says of him:

Early epic poetry. Homer and Hesiod.

> "Seven cities warred for Homer being dead,
> Who living had no roofe to shroud his head."

Another early poet was *Hesiod,* who wrote, not of war and of kings, but of toil and of farmers. His *Works and Days* is his best-known poem.

241. The Lyric Poets. — After Homer and Hesiod most of the poems were shorter and were written to be sung, and accompanied by the lyre. They are therefore called *lyric poems.* The most famous of the lyric poets were *Sap'pho,* a brilliant woman of the Asia Minor coast, and *Pin'dar,* whose lyric poems were most admired in the

Lyric poetry. Sappho and Pindar.

contests at the Olympic games and other festivals in the period of the Persian Wars.

Early development of the drama at Athens.

242. Athenian Tragedy. — The drama was essentially an Athenian product. From an early day choruses had sung at the festivals. At the festival of Di-o-nys'i-us at Athens, one of the chief events of the year, *Thes'pis* added to the chorus a single actor who appeared in several parts. More characters were introduced by the later dramatists and the drama became a fine art, but tragedians are still

Masks for Tragedy.

called Thespians after the Greek poet who was the father of tragedy.

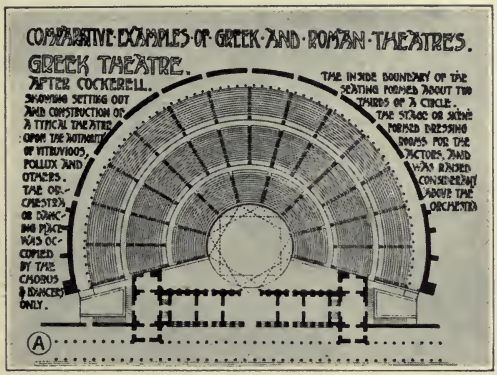
The earliest great tragic poet. Æschylus.

The earliest of the great trio of Athenian writers of tragedy, *Æs'chy-lus*, first won distinction at the time of the Persian Wars. His first great tragedy was called the *Persians*, for he had fought at Salamis and his drama gives us a stirring picture of that naval struggle. His *Pro-me'theus Bound* brings out more clearly the style in which he wrote, for he was very much in earnest.

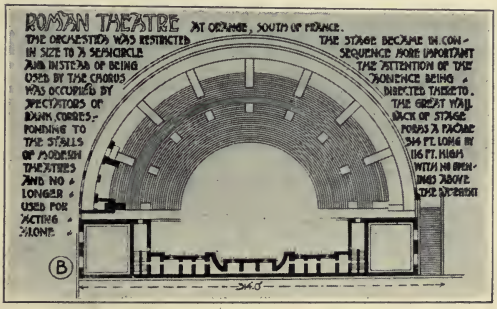
Sophocles the successor of Æschylus.

243. Later Athenian Writers of Tragedy. — *Sophocles* defeated Æschylus in the Di-o-nys'i-a (the festival of Dionysius) (468 B.C.), and the younger man became rapidly the most prominent of the Athenian dramatists. His style is lighter and his plays are more artistic than those of Æschylus. He makes more of the moral interest in the development of his themes. His *An-tig'o-ne* and his *Œd'i-pus Ty-ran'nus* may be given as examples of his tragedies.

Later than Sophocles was *Eu-rip'i-des*, who wrote during the last years of the Golden Age of Pericles and the Peloponnesian War. Euripides was more human than either of his predecessors. His plays were written with Euripides.



Greek Theatre.



Roman Theatre.

the idea of making a strong appeal to the audience and were on this account extremely popular. Perhaps his *Me-de'a* and his two *Iph-i-ge-ni'a* plays may serve as examples of his tragedies.

244. Early Comedy in Athens. — Athens was not only the home of the great tragedians. It was the home of

Development of the old comedy. Aristophanes.

comedy as well. Soon after the palmy days of Euripides *Ar-is-toph'a-nes* began to write for the Athenian public. For a long time tragedy had been gradually growing more "popular," that is, lighter and with a stronger popular appeal, but at the same time Athenians had been becoming interested in something still lighter, comedy. Aristophanes was the greatest writer of comedy in ancient times. He caricatured the people and affairs of Athens, making sport of pompous statesmen and philosophers of his own day. In his *Clouds* he makes fun of the Sophists. In his *Wasps* he satirizes the jurymen. His *Birds* and his *Frogs* caricature other phases of Athenian life.

The world influence of the new Greek comedy.

245. The "New Comedy" of Hellenistic Athens. — After the time of Alexander there arose in Athens what was called the New Comedy, which was more like a modern play with a plot. *Me-nan'der* was the chief of the dramatists of the new comedy. His plays are coarse and his plots have little variety, but his plays were "alive." The new comedy was copied in Alexandria and in Rome and has had a greater direct influence on later drama than the dramas of Menander's predecessors, whose plays were much finer literature than were his.

Herodotus, the story-teller.

246. Fifth Century Historians. — The Greeks have left us some of the finest and some of the most interesting examples of historical literature. All of us have read with interest those classics of *Herodotus* describing the famous stand at Thermopylæ and the Greek victory at Salamis. Herodotus justly deserves to be called the "father of history." As a story-teller he is without a peer and he makes his scenes live before us. Herodotus travelled widely and he describes accurately what he saw. He accepts too credulously what he heard, but, if we discount his proneness to exaggeration, we find him a good guide to the Greece of the *Persian Wars* and an in-

teresting if untrustworthy guide to the story of earlier nations.

Thu-cyd'i-des, who left us an account of the *Peloponnesian Wars*, was the opposite of Herodotus. He was a careful, painstaking scholar who examined and weighed all of his materials as carefully as the most accurate, modern scientific historian. Thucydides wrote in clear, choice Greek that it is a pleasure to read. Thucydides, the scientific historian.

247. Later Historians and Biographers. — The story of Greece is continued by *Xen'o-phon*, who is best known by his vivid narrative of the March of the Ten Thousand (the *A-nab'a-sis*, § 195), in which Xenophon took an important part. The story of Roman conquest is told by *Po-lyb'i-us*, a statesman, and later a captive in Rome, whose *History* gives us a good account of the downfall of Greece. Xenophon and Polybius.

Two centuries after Polybius, in a little town of central Greece, a man named *Plu'tarch* lived a very secluded life, devoting himself to the writing of *Parallel Lives* of the great men of ancient times. So charming are these biographies of Plutarch that it has been said truly, he wrote parallel lives, but his *Lives* were without a parallel. Plutarch's *Lives*.

248. Greek Oratory. — In the life of the Greeks oratory was certainly more important than history, and probably more important than the drama. All the Greeks, with the exception of the Spartans, loved to talk, and they studied the subject carefully, so that they might speak well. They studied grammar and rhetoric as well as persuasion and literary style, for they rightly deemed the correct and elegant oral expression of their thoughts one of the most important points in their education. Few of the Greeks carried oral speaking to the point that it was brought by the Athenians. The Athenians insisted that men should take some part in the assembly and that any one brought before a court should defend himself in Oratory was a study of correct, elegant and forceful oral expression of thought.

person. In Athens therefore we find, as might be expected, the best of the orators.

Demosthenes the typical and the greatest Greek orator.

249. Demosthenes. — One name must suffice for our study. That of course is the Athenian statesman *Demosthenes*, who stood up for " state's rights " against the semi-foreign but national leader, Philip of Macedon. These orations, as we know, were called *Philippics*. Whether he was right or wrong in his politics, Demosthenes was undoubtedly the greatest orator of the Greeks. He proved that in the way he held Athens firm in her opposition to the successes of Philip. When his friends suggested that he be offered a crown of gold, he made his last and perhaps his greatest speech, *On the Crown*, in his argument against Æs'chi-nes. Like so many of the great men of Athens, he died a fugitive and an exile.

Greek Art

The Greeks excelled in art.

250. Greek Architecture. — Preëminent as the Greeks were in literature, they were even more distinguished in certain forms of art, particularly sculpture. The Parthenon is still the model of the world's best architecture. No sculptor has excelled Phid'i-as, the friend of Pericles.

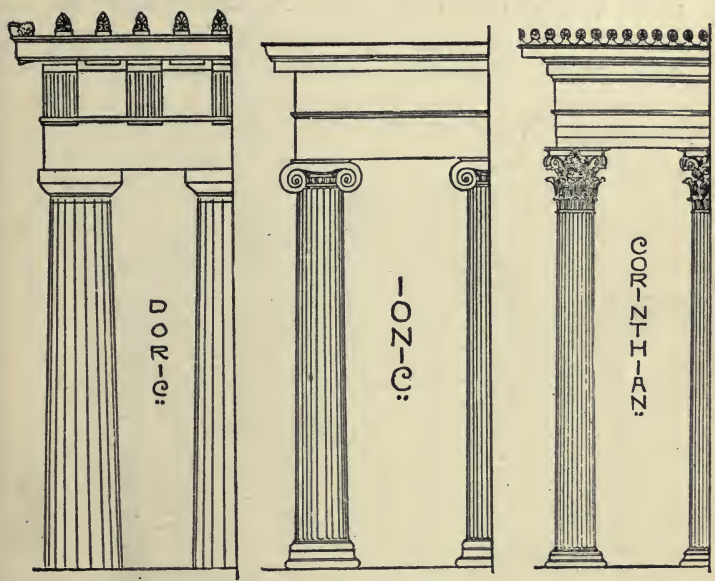
The debt of Greece to Egypt.

Greek architecture was undoubtedly influenced by the Egyptians. Like the Egyptians the Greeks made a specialty of temples and they surrounded their temples with columns. Here the resemblance stops. The Egyptian columns are heavy and unsightly compared with Greek columns, and the massive Egyptian buildings have none of the grace, symmetry and beauty of the Greek temples.

The three kinds of Greek columns.

251. The Three Orders of Greek Architecture. — There are three orders of Greek architecture, distinguished by the capitals at the top of the columns. The earliest and simplest of the orders is called *Dor'ic*. The cap is plain and usually square. The next capital developed by the

Greeks is in the form of a double scroll and is called *I-on'ic.* The last, which was used in the Hellenistic period, is much more elaborate and ornate then the earlier, and the capital is made up of acanthus leaves. It is called *Co-rin'thi-an.*



The "orders" of Greek Architecture.

252. The Parthenon. — The Par'the-non was built, during the Golden Age of Athens, near the centre of the Acropolis. This marble temple of the patron goddess of the city, Athena, is little more than one hundred feet long. A row of beautiful columns with Doric capitals surrounds the building, with double columns at the ends. The lines of the building are simplicity itself, and the strange thing is that there is scarcely a straight line in it. In order to have the columns look straight they are slightly curved. The floors and the lines of the ceiling are slightly curved so that they may not appear to sag. Around the

The most beautiful building in the world.

building below the cornice there was a frieze several feet high which bore, in relief, exquisite sculptures illustrating events in Athenian history, mythical or actual. Some of these were the work of the great Phidias and are among the most spirited of his carvings. A little more than one hundred years ago some of these were taken to the British Museum by Lord El'gin, the British Minister to Greece,

The Parthenon, Present Condition.

who feared that they might be destroyed. They are therefore called the Elgin marbles. Other fine carvings adorned the pediments at the ends of the building. In the interior was the famous colossal ivory and gold statue of Athena by Phidias, which ranked with his still larger Olympian Zeus in popular renown.

The Erechtheum, of the Acropolis.

253. Other Greek Buildings. — Close by the Parthenon is another temple called the *Er-ech-the'um.* It is a building of irregular shape with a very famous porch called the porch of the maidens (Car-y-a'tids). The roof of this

porch is supported by figures of maidens, exceedingly graceful and beautifully carved.

A Greek amphitheatre.

On the opposite side of the Parthenon, cut into the side hill, is the *theatre of Dionysius*, one of the most famous of the Greek amphitheatres. This was not constructed in marble until the time of Alexander the Great.

The public buildings at Olympia.

Olympia, the city in which the Olympic contests were held, was famous not only for the huge statue by Phidias (the Olympian Zeus) but for the temples, colonnades and other structures.

Famous buildings outside of Greece.

Outside of Greece there were many famous buildings, as the temple at Pæ'stum in Italy and the temple of Diana at Ephesus. The massive architecture at Pergamum has already been mentioned.

Greek art a development of Cretan and Mycenean art.

254. Athenian Sculpture. — If we go back to Cretan and Mycenean days (§§ 124–126), we find that the Greek people were always artistic. Their statues are alive and graceful, not stiff and conventional, like those of oriental peoples. It was not until the time of the Persian Wars, however, that Greek sculpture attained the promise shown in these prehistoric carvings and paintings. The first of the great sculptors was *My'ron*, who is best known by his discus thrower (Discob'o-lus). We have only a copy of this statue; in fact,

Myron's Discobolus.

Three Fates.

we have nothing but copies of most of the famous Greek statues.

The work of the great Phidias.

255. The Two Greatest Sculptors. —The *Olympian Zeus* of *Phidias*, sixty feet high, and his colossal *Athena*

Hermes, by Praxiteles.

are among the lost treasures of Greek art. We have copies of the Athena but we have none of the Zeus, which the

Greeks considered one of the wonders of the world. Phidias' figures on the Parthenon frieze are about the only specimens of his work that have come down to us, but his skill can be judged by his great fame among a people which produced many famous sculptors.

A century after Phidias came *Prax-it'e-les,* whose fame is little less than that of Phidias. One of the best of his statues that we have is his Her'mes. Praxiteles.

Sarcophagus of the King of Sidon.

256. General Character of Hellenistic Art. — In *general Hellenic art is simple and dignified, while Hellenistic art is ornate and elaborate.* Because beauty unadorned is adorned the most, the art of the Golden Age is considered superior to the later art. Yet the fame of the statues of the earlier period is partly due to the fact that they were better advertised, for the Hellenistic Age has left us the finest examples of Greek art that we have, aside from a few specimens from Athens. We do not know the names of any of the sculptors of these masterpieces of the later age. General inferiority of Hellenistic art.

Four famous specimens of Hellenistic art.

257. Examples of Later Greek Art. — The *Sar-coph'a-gus of the king of Sidon* is covered with reliefs that are almost worthy of a place beside those of the Parthenon frieze. Belonging to the same period is the statue of the *Winged Victory of Sa'mo-thrace*, whose grace, action and charm make it perhaps the most famous statue in the world. Somewhat later is the *A-pol'lo Bel-vi-dere*, and still later the famous *Venus de Mi'lo*, which makes a popular appeal only a little less strong than that of the Winged Victory.

Apollo Belvidere.

The coloring of the marbles.

258. Greek Painting. — We must not think of the marble statues and buildings of the Greeks as being pure white. The Greeks painted all of their marbles, not in one color but in many. In doing this they followed the custom of the Egyptians and other oriental people, the Egyptians using yellow to designate a woman and red a statue or relief of a man.

Character of Greek painting.

Greek painting undoubtedly showed the same active graceful figures that the reliefs have preserved to us, but of course most of the paintings have perished. The naturalness of Greek painting is illustrated by the well-known story of the contest between Zeux'is and Par-rha'si-us.

One of them painted grapes so skilfully that the birds were attracted to them. The other had a picture covered with a veil. When asked to draw aside the veil, he asked his rival to do so, and, behold, the veil was the picture!

Winged Victory of Samothrace.

Venus de Milo.

Intellectual Science

Conditions favoring Greek philosophy.

259. Early Philosophers. — Combine intellectual activity, a fondness for fine distinctions and a language that conveys very exactly shades of thought, and we are almost certain to have philosophers and schools of philosophy. In Greece, therefore, philosophy was well developed. Before the Persian Wars a few bold thinkers had proclaimed their theories of the universe and of life. Among these we should remember Thales and Pythagoras (§§ 265, 266).

The Sophists.

The first prominent school of philosophers, however, was that of the *Soph'ists*. The Sophists were not intellectual giants, but were keen students of life and teachers of the best ways to express one's thoughts. They were so intent on establishing their arguments that they degenerated into mere arguers, so that the name sophistry is applied to argument that sounds well, but is not valid.

Methods and high moral tone of Socrates' teachings.

260. Socrates. — A student of the Sophists was Soc'rates, a younger contemporary of Pericles. Socrates was an exceedingly homely man, rather untidy in dress, who spent most of his time in the streets. He had a passion for the truth, and he sought to learn the truth by questioning his hearers and his opponents. This process of obtaining a knowledge of truth by questioning is called *the So-crat'ic method*. Socrates was a man of unusual moderation and wisdom who found the end of existence to be VIRTUE; *piety, justice, courage and temperance being four important forms of virtue.* In other words, his was a practical philosophy.

Socrates.

Trial and death of Socrates.

His own virtue and the high standard of life that he set forth did not save him from the enmity and jealousy of those in power in Athens after the close of the Peloponnesian War. His ruthless questioning had exposed the ignorance, the selfishness and the dishonesty of too many people. He was therefore a dangerous man. He was

accused of crime because he did not worship the Greek gods, his enemies charging him with corrupting youth. He was tried before a popular court, and, as he had ridiculed popular government, he was condemned to death. He had refused to take his trial seriously, suggesting that the state punish him by supporting him for life. When the day arrived which had been set for his death, he calmly drank the cup of hemlock poison, after bidding farewell to the friends with whom he had been discussing questions of philosophy.

The idealistic philosophy of Plato.

261. Plato. — Socrates did not write nor did he develop a system of philosophy. His ablest pupil, Pla'to, did both. Plato's philosophy is a philosophy of *ideas*. He thought that ideas, not material objects, are the things that actually exist. A man that sees only the objects of the material world, he likened to a man who gropes blindly in a cave. When he sees that ideas are real, and that material things are but shadows of ideas, he comes out into the clear sunlight. Plato's idea of the state, as shown in the most famous of his *Dialogues*, the *Republic*, was this: the state is the idea of Justice "writ large." His idea was that the government should rule justly and should try to secure justice before all else. Plato did most of his teaching in a building called the Academy.

Aristotle organized all of the knowledge of his time.

262. Aristotle. — Ar-is-tot'le was much younger than Plato. He did not write in the finished style that Plato used and he did not favor Plato's philosophy of ideas. Aristotle was an exceedingly practical man, with an almost limitless amount of knowledge which he organized in systems. With the help of his assistants he wrote treatises on almost every subject, gathering together and organizing into systems or sciences all of his vast amount of knowledge. He was equally at home in an abstruse subject like philosophy, or in a mental science like logic, or in practical subjects such as politics, ethics and natural

history. Some of his best work in natural history grew out of the material which his former pupil Alexander sent him from the East. Because Aristotle gathered and organized so much of the knowledge and methods of his age, which was one of the most intellectual in all history, he was widely studied by the people of western Europe in the Middle Ages.

Stoicism and its high moral standard.

263. Later Philosophers. — Philosophers after Aristotle were less distinguished than the three great men of the Hellenic period. Two of these Hellenistic philosophers deserve mention because they founded schools that were of great importance in later history. One of these was *Ze'no, the Stoic.* Zeno was a pupil of Diogenes, the Cynic. *Di-og'e-nes* is famous as the man who lived in a barrel, who told Alexander to stand out of his sunshine and who went about in the daytime with a lantern, hunting for an honest man. The Stoics believed that the world was ruled by a Supreme Being whom men should worship by the cultivation of virtue. They believed in self-denial, in moral growth, and in indifference to suffering, to luxury and to the world about them. The Stoics were not true Greeks and Stoicism never gained a real foothold in Greece, but it made a very strong appeal to Greeks in Asia Minor and to the Romans, as we shall see.

Epicurus' doctrine of happiness degenerates into a pursuit of pleasure.

The other Hellenistic philosophy was that of *Epicurus.* Ep-i-cu'rus taught that men should be good if they were to be happy. Happiness was therefore the chief end of existence. To many of his followers happiness meant simply pleasure, and they brought Epicurus into disrepute because they practised the motto, "Eat, drink and be merry, for to-morrow we die."

264. Science in Egypt, Babylonia and Greece. — Before the time of the Greeks there had been some science. The science of the Egyptians and the Babylonians was a queer mixture of theory, fact and superstition. Their

early astronomical observations were really remarkable, but they did not make much progress later. The *Egyptian geometry* was crude, and used chiefly for the measurement of lands. The *Babylonian mathematics* was used almost exclusively in business. The Greeks were the great scientists before the nineteenth century.

Science before the Greeks, among the Egyptians and the Babylonians.

265. Pure and Applied Mathematics among the Greeks. — The Greeks never developed *arithmetic* very far, for arithmetic is a practical subject, and the early Greek scientists were philosophers, rather than men of affairs. As they did not have our system of figures, they used counting boards almost exclusively, in reckoning numbers.

Arithmetic among the Greeks.

Geometry was fully developed by the Greeks, for the Greeks excelled in both theory and logic, which geometry combines. The elements of geometry were developed by early philosophers, especially *Py-thag'o-ras*, but were not organized into a complete science until the time of *Eu'clid*, an Alexandrian mathematician, who lived soon after the time of Alexander. Euclid's geometry has been in use as a text-book within the memory of people who are living to-day.

Extraordinary development of geometry.

Plane and spherical *trig-o-nom'e-try* were studied and left well developed by the Greeks. *As-tro-nom'i-cal mathematics* was employed for the study of the heavenly bodies. Ar-chi-me'des of Syracuse made a specialty of *applied mathematics*. He made many machines which used the lever and the multiple pulley. He is said to have asserted that if he could find a resting place for his lever he could move the earth. Our present science of physics owes a great deal to Archimedes and to some of his successors.

Other mathematical sciences and applied mathematics.

266. Astronomy and Geography. — The astronomical knowledge of the other ancients looks childish compared with the attainments of the Greeks. A century before the Persian Wars *Tha'les was predicting eclipses*, something that the older peoples had never attempted. Soon after,

The great discoveries of Greek scholars.

Pythagoras and his followers maintained that the *earth was a sphere*, and had motion. One later philosopher showed that it revolved around the sun. Unfortunately Aristotle rejected the idea that the earth has motion, and scholars for two thousand years accepted his error. Unfortunately also a geographer, Ptol'e-my, who lived in the second century after Christ, taught that the sun revolves around the earth, and this error, called the *Ptol-e-ma'ic system*, was believed generally until the time of Christopher Columbus.

Greek measurements of earth and sun.

Not only did the Greeks prove that the earth is round, but one of the great Alexandrian scholars, *Er-a-tos'the-nes*, measured the size of the earth.[1] He estimated the circumference of the earth as 28,000 miles, a remarkably accurate estimate under the circumstances. A later scholar determined the size of the sun compared with that of the earth.

Natural science under Aristotle.

267. Other Sciences among the Greeks. — If Aristotle was wrong about the motion of the earth, he did a great deal for many sciences. His classification of animals has come down almost to our own time as the basis of the science of *zo-ol'o-gy*. One of his pupils made great progress in the study of *bot'a-ny*.

Medical progress.

The Greeks were intensely interested in the human body. They thought too much of it to dissect it, but they were quite well acquainted with its anatomy. One Greek, *Hip-poc'ra-tes, the father of medicine*, studied the laws of health and the laws of disease. He abandoned superstition absolutely, in his study of medicine, for he believed that diseases followed natural laws and were not due to evil spirits.

We can see from this brief survey of Greek science how

[1] Eratosthenes' method was a combination of two processes. He examined the length of shadows at the two solstices and he measured angles at two points in Egypt 5000 stadia apart.

much we owe to the Greeks. For ten centuries after their time the western world added practically nothing to the scientific attainments of the Greeks.

Our debt to the Greeks for science is very great.

Spread of Hellenism

268. Eastward Spread of Hellenism. — If this attractive culture and fine civilization had begun and ended with the Greeks, we should find it interesting but not important. *No other civilization has been spread more widely.* With the conquests of Alexander Greek culture and learning were carried by him and his successors (§§ 206, 209) to all parts of the eastern Mediterranean basin and to some extent into Asia. When we consider the character of the civilization of Pergamum, of Rhodes, of Antioch and of Alexandria in the Hellenistic Age, we must realize that at least the cities of the eastern Mediterranean coast were Greek rather than oriental. When we observe that Greek was the language of the eastern Mediterranean basin, that a Greek philosophy, Sto'i-cism, was the religion of southern Asia Minor and that it prepared the way for Christianity among the "gentiles," we can understand perhaps how important to the world was the spread of Hellenism over the eastern Mediterranean basin.

The eastern Mediterranean was a Greek world, combining Greek and oriental civilizations.

269. Western Greek Civilization before the "Fall" of Greece. — It is very easy to forget that the peninsula of Greece was only one of the homes of the Greeks. The Greeks have been identified so long simply with the peninsula of Greece and the Greeks proper have been studied so much from the standpoint of Athens, that the Greeks of the West have been overlooked. What has been said in this chapter of the Greeks applies not only to the Athenians but to the western as well as the Asiatic and the peninsular Greeks. As we noticed, these western cities were

The Greek world included the western Greeks.

famous for their laws, their governments and their material development.

The western Greeks carried Greek civilization to Italy and the West.

These western Greek cities were not only centres of Greek culture and learning in the West. They carried Greek civilization to their neighbors. The E-trus'cans (§ 283) borrowed the Greek alphabet and many other Greek ideas, probably getting most of them from Cumæ. The Romans learned from the Etruscans and also from the western Greek cities which they conquered, or with which they were allied.

Greek treasures and Greek slaves in Rome.

270. Influence of Rome's Conquests of Greece upon Rome. — Most of the Greek culture of Rome and the western Roman world came after the conquest of Greece in 146 B.C. It came from two sources, Greece itself and Alexandria. Even before the final conquest of Greece an immense amount of Greek treasure was carried to Rome as booty by soldiers and commanders. Even the upright Æ-mil'i-us Paul'us carried away 250 wagons of paintings and statues. When Corinth was destroyed in 146 B.C., Greece was made into a Roman dependency (§ 323), a much greater amount of booty was taken to the western capital and tens of thousands of educated Greeks were taken to Rome as captives. As Morey well says, *Greek culture "was borne into Asia on the chariot of a conqueror, while it was brought into Italy in the chains of a captive."* These educated Greek slaves and thousands of free Greeks who voluntarily emigrated to Rome taught the Romans Greek ways, so that it became the fashion to do everything as the Greeks did them, from the fastening of a cloak to the writing of a poem or the building of a temple.

Rome learned from Alexandria science, literature, religion.

271. Greek Culture in the Roman Empire. — Even more Greek influence was exerted upon Rome by Alexandria, for Alexandria was the greatest centre of Greek learning at this time. Roman writers imitated the second rate Alexandrian literature. Rome borrowed from Alex-

andria Greek culture, religions half Greek and half Egyptian, and a luxury that was really oriental. The Romans were not an intellectual people and their intellectual attainments, in philosophy, science and the principles of equity, were really Greek.

The minor part played by Greek culture in the West.

The western Mediterranean was never a Greek world like the eastern. It was too practical and too uncultured ever to absorb the spirit of Greek culture. So the western Mediterranean remained a Roman world, but a Roman world in which Greek philosophy, Greek literature and Greek ideas played an important part.

How Greek learning came to the West through Rome and Constantinople.

272. Greek in the Middle Ages. — Greek influence reached the western Europe of the Middle Ages through three channels; (1) through the Romans whose civilization was borrowed by the Germans and survived in many forms; (2) through the eastern Roman empire. Constantinople kept alive the learning of the Greek world, for her libraries and schools were famous.

The spread of Greek learning, developed by the Moslems, to Sicily and Spain.

(3) The Middle Ages learned more through the Mos'lems who conquered Egypt, the south shore of the Mediterranean, Sicily and Spain during the seventh century after Christ. Like all Semitic peoples, these Arabs were skilled at taking the civilization of another people and using it to good advantage. The Moslems borrowed Greek learning, and they added to it algebra, chemistry and other sciences. Through their schools in Spain and Sicily western Europe in the Middle Ages learned these subjects, and became interested in Aristotle. Aristotle was studied with so much zeal and so little discretion that the scholas'ti-cism of the Middle Ages, which was connected with the study of Aristotle, was a rather dry and profitless kind of learning.

273. Greek Influence in Later History. — In the later Middle Ages, the Turks invaded the eastern Roman empire and threatened the capture of Constantinople.

Spread of Greek learning by scholars from the East (15th century).

Great numbers of scholars, carrying manuscripts, went to western Europe, especially Italy, where they taught in the universities. They interested people in the Greek manuscripts and in Greek science. The idea that the earth was round was revived, so that Christopher Columbus dared to make a voyage into the western seas in search of the Indies. A passion for the study of Greek revived in this period, known as the Renaissance.

Study of the Greek language and Greek culture in modern times.

The study of Greek literature and philosophy will be pursued as long as there is higher education. The study of these subjects in the original Greek may not be pursued so faithfully, for the Greek language does not have the place in our high school curricula that it had two generations ago, or even one generation ago. We do not need a knowledge of the Greek language, however, to show us how much we owe to the Greeks, for it must be clear to every one who has read this chapter that *the Greeks were the great teachers to the world of art and the intellectual sciences.*

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Questions

1. Name the three classes of people living in Greece, and show what privileges or disabilities each had.

2. Were women freer in early primitive communities than they were in highly developed societies like those of Babylonia and Greece? If so, how do you account for that fact?

3. What is the object of education? Did the Greek education serve to prepare the children for life? Was it one-sided? Was it interesting? Was it practical?

4. Tell about sacrifices among the Greeks. Were the Greeks a religious people? How were their moral standards different from our own? Were they more or less civilized than we are?

5. What is a state? a government? an aristocracy? a democracy? a citizen? a subject? What are civil rights? political privileges? codes of laws?

6. Did small city-states favor democracy or monarchy? Were the Greeks more or less self-governing than the American people?

7. Name the four successive forms of Greek city-state government. Name the four successive steps in the development of the Greek idea of citizenship.

8. In what did the excellence of Greek literature consist? Name two early poets, two dramatists and two historians, giving the name of an important work of each.

9. What philosopher discovered truth by questioning? What two philosophers founded important religions? Who was the great philosopher of ideas? Who was the most learned philosopher and scientist of the ancient world? What city was most famous for its science in the Hellenistic period?

10. What debt do we owe to the Greeks in government? in science? in art?

11. What is the Parthenon? Name two Greek sculptors of the Hellenic period; three famous statues of the Hellenistic period; three famous Greek buildings outside of Athens.

12. When and how was Greek culture extended to the eastern Mediterranean coasts? to Sicily and southern Italy? to Rome? to western Europe?

13. Point out at least two radical differences between the social classes of Greece and those of the United States.

14. What privileges and responsibilities have American women that were not possessed by the women of Greece?

15. Compare the education of a Greek boy or girl with that of boys and girls in your school.

16. In modern life what takes the place of the sacrifices of the Greeks?

17. What is a pure democracy? Does pure democracy exist in the United States?

18. The life of Socrates has in it much of interest and inspiration. What do you know about him? Are you acquainted with Plato's picture of him as given in his *Dialogues?*

19. What specimens of Greek art do you know at sight? What do you know about them and which do you like best?

20. Compare the population of Greece with that of your own state.

21. Compare the area of Greece with that of your own state.

22. A well-known American scholar once said, in speaking of the attainments of the Greeks: "A pigmy standing on the shoulders of a giant can see farther than the giant but he remains a pigmy just the same." What do you think he meant?

Chronological Table

The Near East	The West	Events in Greek History
B.C. Assyrian Empire	753 (§ 282) Founding of Rome	776 First Olympic Contest
606 Fall of Nineveh 604 Nebuchadnezzar 550 Cyrus, King of Media 538 Cyrus in Babylon 525 Persian Conquest of Egypt 500 Ionic Revolt against Darius I	508 Formation of Republic (§ 284) 494 Secession to Sacred Mount (§286)	490 Marathon
Persian Wars 479 Mycale (Battle)	480 Himera (battle) (§ 305) 452 Decemviri (§ 288) 445 Revolutions in favor of plebs. (§ 289) 415–3 Sicilian expedition 405 Empire of Dionysius I of Syracuse (§305) 396 Conquest of Veii (§ 293) 367 Licinian laws (§ 289) 340 Timoleon the liberator (§ 305)	480 Thermopylæ, Salamis 479 Platæa 445 Thirty Year Peace 431–404 Peloponnesian War 415 Syracusan expedition 405 Ægospotomi 404–371 Spartan supremacy 371–362 Theban supremacy Sacred Wars 338 Chæronea (battle)
401 March of the Ten Thousand 387 Peace of Antalcidas 333 Issus (battle) 332 Tyre (capture of) 332 Founding of Alexandria 331 Arbela (battle)	Agathocles in Africa 343–272 Conquest of Italy (§ 297)	336–323 Alexander the Great's conquests
Empire of Alexander 301 Ipsus (battle)		323 Death of Alexander 301 Division of A's Empire

Chronological Table

Greek Government	Greek Literature	Philosophy, Science and Art
	Epic poems	
Lycurgus	Homer	
	Hesiod	
621 Draco's code		624–546 Thales
	610–565 Sappho	
594 Reforms of Solon		Myron
Peloponnesian League		
Early tyrants		
509 Reforms of Cleisthenes		
	Æschylus	
	Pindar	
477 Confederacy of Delos	Sophocles	
454 Athenian Empire		The Sophists
		Phidias
		The Parthenon
	Euripides	
	Aristophanes	Socrates
		Plato
		Praxiteles
		Aristotle
338 Macedonian supervision		Demosthenes

CHRONOLOGICAL TABLE (*Continued*)

THE NEAR EAST	THE WEST	EVENTS IN GREEK HISTORY
Alexandrian Kingdoms		
	287 Hortensian law (equalization of the orders) (§ 290)	
	265–241 First Punic War. Sicily, first Roman Province (§ 311)	
	217–202 Hannibal — Second Punic War	
	216 Cannæ (battle) (§ 315)	Gauls invade Greece
	207 Metaurus (battle) (§ 347)	211–205 First Macedonian War
Conquest of Antiochus, the Great (§ 320)	202 Zama (§ 318)	
	Increase of wealth and corruption in Rome (§ 323–331)	200–197 Second Macedonian War
Humiliation of Rhodes (§ 321)		168 Pydna (§ 319)
	146 Destruction of Carthage (§ 322)	146 Destruction of Corinth (end of Greek "independence")
	146 Establishment of Roman supremacy in the Mediterranean (§ 323)	

CHRONOLOGICAL TABLE (*Continued*)

GREEK GOVERNMENT	GREEK LITERATURE	PHILOSOPHY, SCIENCE AND ART
	Menander and the new comedy	Sarcophagus of King of Sidon
	Alexandrian school	Euclid
280 Achæan league formed		
Ætolian league		Winged Victory of Samothrace
		Eratosthenes
		Apollo Belvidere
		Venus de Milo

B. ROME

CHAPTER IX

EARLY ROME (TO 264 B.C.)

Succession of civilizations.

274. The World Movements of Ancient Times. — Before 500 B.C. the Tigris-Euphrates basin and Egypt were the centres of the greatest movements in world history. For three centuries after 500 B.C. Greece held the centre of the stage. Then Rome came to the front, and, for six centuries, there was very little history unconnected with Rome. Before considering the part played by Rome as a world state (Part III) we must study the geography of Rome and Italy, the Roman people and their rise to the position of the first power in the western Mediterranean.

GEOGRAPHY

Shape, position and defence of Italy.

275. Geography. — Italy is a long narrow peninsula extending south from Europe almost across the centre of the Mediterranean Sea. It is protected from invaders on the north by the high Alps mountains. The northern end of the peninsula is a wide, fertile valley, that of the *Po* river, which played a surprisingly small part in the history of the ancient world.

The western slope of the Apennines.

Italy proper is divided by the *Ap'en-nines mountains* into a western slope, which is long and narrow, and a southern slope, facing the gulf of Ta-ren'tum. Because of our previous study of "Great Greece" our interest now centres in the western slope of the Apennines.

276. Political Divisions of Italy. — The valley of the Po was called *Cis'al'pine* Gaul. The rest of the peninsula

Rome and Vicinity
Showing Roads
Veii
Tiber R.
Flaminian Way
Tibur (Tivoli)
Anio R.
Via Praenestina
Rome
Tusculum
Tiber R.
Appian Way
Latium
Ostia
Alba Longa
Via Latina
8°
10°
12°
14°
16°
18°
44°
42°
40°
38°
36°
Alps Mts.
Venetia
Cisalpine Gaul
Liguria
Apennine Mts.
Placentia
Po R.
Adriatic Sea
Illyria
Rubicon River
Metaurus River (207)
Gulf of Genoa
Arnus R.
Tiber R.
Etruria
Umbria
Sabines
Mts. Aequians
Elba
Corsica
Alalia
Veii (396)
Rome
Ostia
Praeneste
Latium
Samnium
Campania
Beneventum (275)
Caudine Pass
Cannae (216)
Cumae
Naples
Tyrrhenian Sea
Sardinia
Paestum
Tarentum
Gulf of Tarentum
Sybaris
Magna Graecia
Croton
Locri
Rhegium
Messina
Mylae (260)
Panormus
Himera (480)
Sicily
Agrigentum
Syracuse (413)
Gela
Utica
Carthage
Zama (202)
Mediterranean Sea
Ionian Sea
Italy
Miles
0 20 40 60 80 100
Greek Colonies
Phoenician Colonies

from the river Rub'i-con south was called *Italy* in ancient times. The western slope of the Apennines in the north was known as *E-tru'ri-a.* The slope south of Etruria and south of the river Tiber was called *La'ti-um.* South of Latium was *Cam-pa'ni-a.* Inland from Latium lived the *Sabines,* and inland from Campania dwelt the *Samnites.* These districts and peoples were historically the most important in the peninsula.

Important districts of peoples.

277. The Geography of Rome. — On the western slope of the Apennines there are a few comparatively small rivers. The largest of these, which is in almost the middle of the slope from north to south, is the *Ti'ber.* It is clear then that this western slope of the Apennines is practically the peninsula of Italy, and that the Tiber valley is the central and commanding valley of that western slope.

Rome and the western slope of the Apennines.

About eighteen miles back from the coast on the Tiber river, there is a ford where the people were in the habit of crossing from the plains south to the hill slopes north of Rome. At this point there are, near the left bank, seven hills, rising out of somewhat swampy valleys. Two of these hills were close to the ford, and were very steep, so that they were easily defended. These are now known as the Cap'i-tol-ine and the Pal'a-tine hills, because the Roman capitol and the palaces of the Cæ'sars afterward stood on their heights. This then was Rome, a city of seven hills which could be defended, near a ford which was used as a commercial highway from north to south and back far enough from the coast to afford protection from pirates, yet near enough so that trading vessels might come up the Tiber river.

Advantages of Rome for commerce and defence.

278. Commanding Position of Rome and Italy in the Mediterranean. — The diverse mountain ridges and numerous peninsulas of Greece kept Greece from developing into a *nation.* In Italy the western slope of the Apen-

Why national union was easier in Italy than in Greece.

nines, covering most of the peninsula, made national union easy. *Greece* faced the *East* and was forced to keep out eastern invaders. *Italy* faced the newer and less developed *West*. She was left free to become united before foreign foes pressed upon her, for she was protected by the Apennines on the east and by the Alps on the north. It was natural moreover that Italy should be united by the city that controlled the central valley of the western slope, and, as we have seen, that city was Rome.

From Italy to the whole Mediterranean.

279. Steps in the Expansion of Rome. — Once in control of the western slope of the Apennines and of Italy, Rome naturally reached out to Sicily. Holding Italy and Sicily, her commanding position at the centre of the Mediterranean gave her access to northern Africa, to Greece, to Egypt, to Asia, and to western Europe. The character of the Mediterranean basin (§ 158) made possible a single Mediterranean state covering the whole basin. The geography of Italy and Rome gave Rome an excellent chance to form, as she did, that powerful world-state.

The Romans before 510 B.C.

The qualities that made the old Romans successful.

280. An Old Roman. — The Romans had no very great geographical advantages, however, over the people of Syracuse or of Carthage. Their real advantage was one of character. We sometimes hear a person called an old Roman. What does the term mean? If the man is really like the old Romans, it means that he is plain and crude, living a life of Spartan simplicity; that he works hard on his little farm; that he rules his household sternly and with a keen sense of justice; that he loves fighting and does not mind long marches. In short, it means that he is a plain, practical, austere son of the people, honest and moral, who despises luxury, who hates effeminacy

and who never knows when he is beaten.[1] It means that he is stolid, sturdy and determined.

Absolute legal authority of the father, with real freedom for the mother.

281. The Roman Family. — In Rome the family was important, as in Greece (§ 133). In both it was the basis of religion and of the state. In early Rome however the family was important in itself. The father (*pater familias*) had almost absolute authority. He was head of the family, high priest and judge. If his wife committed a crime, he would decide the punishment and the courts would accept his decision. The old Roman father would punish his wife or his son as dispassionately as any outsider could have done. That was because he was an old Roman. The Roman family was very different from the Greek in many ways, however. The women might be absolutely under the control of the father, but the mother had a position of dignity and of comparative freedom, which the Greek wife did not have. Roman family ties were very strong. Divorce was unknown before the close of the first Punic War (§ 313), and immorality was uncommon.

Crude beliefs of the early Romans.

282. Roman Religion. — The high moral standard of the early Romans was a result of character and of custom, not of religion. The first Romans had an exceedingly primitive nature religion, in which the gods were powers of nature that resided in stones or trees or waterfalls. These gods must be appeased. Therefore, the Roman made his sacrifices so that the wrath of the gods should be averted and the favor of the gods be gained. When he did this, he was careful to go through the correct *forms*.

The early Roman might be said to have worshipped form. When he made a contract, or brought a suit at

[1] The fact that the Roman was plain and practical is illustrated by this text, the letters of which are called Roman. If we compare this plain, square Roman type with the ornate Greek, German or old English letters, we can see how practical the Roman was.

Importance of form to the Romans.

law, or offered a sacrifice, the important thing was the form; that is, the way in which it was done. The act itself was incidental. If a Roman had finished half of a religious ceremony and left out a word, he would begin again, for the first ceremony was of no value. The early Roman was exceedingly superstitious. He believed in omens and he gladly learned from his Etruscan neighbors, on the north, to study the flight of birds or the entrails of victims sacrificed on the altars.

Vestal Virgin.

The household duties of later times.

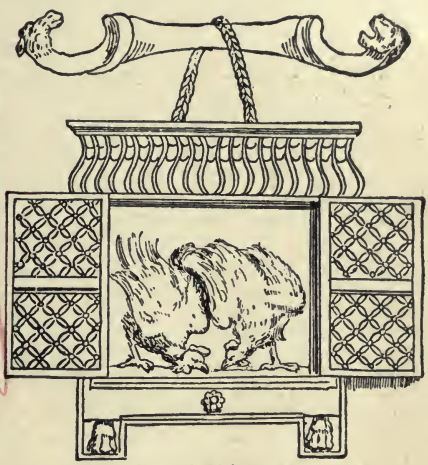
In later times, when the Roman moved to a new house, he took with him his household gods, his goddess of the hearth and his other household deities, some of which later were called the La'res and Pe-na'tes. When we sometimes speak figuratively of our Lares and Penates, we refer to the embodiment of the spirit of our home.

The Etruscan civilization, with Babylonian and Greek elements.

283. The Etruscans. — Among the peoples of Italy north of the Greek cities before 510 B.C. only one, the E-trus'cans, had a well-developed civilization. They understood the use of the arch and of drainage, they paved roads, and it was from them that Roman religion acquired the method of divination through an inspection of the liver.[1] They kept up their interest in Greek things by trading with the Greek cities of south Italy. For several

[1] This "Babylonian" civilization was probably brought to Etruria by those Etruscans who came from Asia Minor. They exhibited a similar acquaintance with *Greek mythology and early Greek learning.*

centuries they were the most powerful people of Italy and in fact of the western Mediterranean. They ruled Etruria and gained control of cities farther south, especially Rome. Wherever they went they built walls and drains and public buildings, and introduced some of their civilization. *Rome owed the Etruscans a great debt.*



Sacred Chickens.

Legendary founding of Rome.

284. The Regal Period of Rome. — The early history of Rome is legendary, and it is difficult to discover the truth about early events. According to legend Rome was founded in 753 B.C. by *Rom'u-lus*, who had been "exposed" with his twin-brother Re'mus, had been nursed by a wolf and brought up by a shepherd. Romulus was the first of seven mythical kings, who ruled until a republic was established in 510 B.C. Of course there must have been more than the sacred and mystical number seven, but, as we know little about any of them, it does not matter.

Progress of Rome under the last, or Etruscan, kings.

According to tradition, which in this case may represent a fact, the last kings of Rome were Etruscan princes. The Etruscan princes apparently were men of ability and influence. Tradition relates that they drained the swamps, especially by building an immense drain or sewer called the *Max'i-ma clo-a'ca*. They undoubtedly did construct numerous public buildings, built a wall around the most

important hills, introduced Etruscan customs and Greek and Etruscan civilization. These kings ruled not only the city of Rome but much of the surrounding country.

Military and political organization of Rome.

285. Co-mi'ti-a Cen-tu-ri-a'ta. — The Romans were originally organized in tribes, on a religious basis, like that of the Greeks (§ 133). The Etruscans introduced a new system, based on wealth. The army was made up of *centuries*, or hundreds, and a popular assembly (called "co-mi'ti-a") was held in which the people voted by centuries. The wealthy men of the infantry and the cavalry ("equites") had more than half of the votes, although the poorer soldiers outnumbered them many times. This assembly of the centuries, which met outside the city in a military field called the Campus Martius, lasted for several hundred years.

The Struggle of the Classes (510–287 B.C.)

The expulsion of the kings by the aristocracy injures Rome.

286. The Establishment of the Republic. — In 510 B.C. the Roman aristocrats, called the *pa-tri'cians*, drove out the Etruscan princes and established a republic. This republic was, of course, ruled by the patricians for their own benefit. They did not treat the common people, the *ple-be'ians*, as well as the kings had done, for the kings needed the support of the common people against the aristocracy. In addition, Rome lost her influence over her immediate neighbors, who had supported the Etruscans but refused to support the patricians.

Patrician control of the *comitia centuriata*.

287. The Government of the Early Republic. — The republic was governed by the patricians through the assembly of the centuries, and through a senate, and through magistrates. As we have seen, voting in the *assembly of the centuries* was controlled by the wealthy citizens. The assembly had considerable power. It made the laws and decided whether there should be war or peace.

The *sen'ate* was made up of the most influential patricians. It met more frequently than the assembly and it really discussed public affairs. When the assembly made laws or decided matters it probably only ratified the decision of the senate.

Organization and power of the senate.

Every year the assembly elected two chief magistrates called *con'suls*.[1] These men enforced the laws and commanded the army on alternate days. In time of great danger a *dic-ta'tor* was elected military commander, with absolute power for a period of not more than six months.[2]

Magistrates under the early republic.

288. Troubles of the Plebs. — With the patricians in absolute control of the government, the plebs (the name used for the plebeians as a class) were worse off than before. After the expulsion of the kings, Rome fought almost continuously with her neighbors who sympathized with the Etruscan princes. The Roman army was in the field most of every summer. This meant that the plebeian farmers left their crops, which suffered from lack of care and from the depredations of the enemy. The more the plebs fought, the deeper they came into the debt of the rich patricians, who were glad to lend them money. According to the law of that time, as before the time of Solon in Athens (§ 152), debtors who could not pay their debts became slaves.

The campaigns for the defence of Rome after 510 made the plebeians debtors.

289. The Plebs gain Tribunes and an Assembly. — In 494 the plebs seceded to the Sacred Mount just outside of the city. They refused to return to Rome until the patricians gave them relief. An agreement was drawn up providing that thereafter no debtor was to be sold as a slave. The plebs were to elect yearly two officials called *trib'unes* who could say "veto" (I forbid), if a magistrate tried to

The first secession with economic and political gains.

[1] The consuls were preceded by lictors with axes, as was a victorious conqueror. See *e.g.* the lictors preceding Cæsar, in the illustration, p. 233.

[2] There were other officials, including a *rex* (king), who had religious duties, as the Athenian king-archon had (§ 150).

enforce any harsh law against a plebeian.[1] The persons of the tribunes were sacred; that is, they could not be arrested or interfered with in any way. Some years later (471 B.C.) the plebs were allowed to hold *a plebeian assembly* of their own to elect the tribunes and to make laws for themselves.

The plebeians gain a written law, the XII tables.

290. The Laws of the Twelve Tables. — The plebs found that their assembly and their tribunes did not protect them so long as the patricians made the laws and elected the officials who enforced them. We have already noticed the importance of an unwritten law to the governing classes and of a written law to the people who were governed. The plebs therefore demanded a written law. After ten years of agitation de-cem'virs (ten men) were appointed to draw up a code of laws. These laws were in the form of twelve tables, and are called the *laws of the twelve tables*, the "Magna charta of Roman liberty."[2] So important were they considered that the school boys four centuries later were obliged to learn them.

The plebs gain more offices and new political and social rights.

291. Progress of the Plebs. — Within a few years after the granting of the twelve tables, a veritable revolution took place,[3] by which the plebeians gained a great

[1] Tradition records that public lands were given to the plebeians soon after the first secession, but although this shows that other relief measures were taken, it is probable that there were no public lands for distribution until many years after.

[2] Some of these laws were as follows:

Let the father have power over the life and death of his son. Let it be lawful to sell the son as a slave three times. If the father shall sell the son three times, let the son be free from his father.

Let no man take more interest for money than one per cent a month. If he shall do otherwise, let him be fined four times that sum.

If any one breaks the limb of another and makes no reparation, let retaliation take place.

[3] The *tribunes* and the assembly of the plebs became almost as powerful as the regular magistrates and assembly. The plebs gained the right to *intermarry* with the patricians and even to elect some of the six *military tribunes with consular power*. The senate decided each year whether

many social privileges and political rights. Three quarters of a century later the plebs asked for more rights, as the foreign wars (§§ 295–298) interfered with their work. In the *Li-cin'i-an laws* (367 B.C.) the rich patricians were not allowed to monopolize the public lands as formerly, and one of the consuls must be a plebeian. So the plebs gained political power, economic reforms and partial control of the state religion at one stroke.[1]

The plebs gain legal rights, but the senate controls the government.

292. The Plebs gain Political Equality, but the People lose Political Power. — In the next three quarters of a century the plebeians gained the right to hold any office or religious position. In 287 the assembly of the plebs, which was now open to any citizen, was made the official assembly of the Roman people, and all distinctions between plebeians and patricians vanished. From this time the Roman emblem, S. P. Q. R.,[2] took on a new meaning. But Rome had already become mistress of Italy (§ 298), so that the real government belonged not to the assembly, but to the *senate*, which was now made up of ex-magistrates.

The Conquest of Italy (396–264 B.C.)

Rome's struggles first for existence, then for conquest.

293. Some Early Trials of the Young Republic. — While this great internal struggle was going on for two

consuls or military tribunes should be elected. Only patricians could be consuls but some of the military tribunes might be plebeians. The patricians diminished the powers of the consuls however by creating a *censor*, who looked after public works and public morals and decided who were eligible for the senate and other offices.

[1] The Sib'yl-line books were thereafter to be looked after by plebeians as well as patricians. The Sibylline books were three books that had been purchased by one of the later kings from a prophetess of Cumæ. At first nine books were offered, but the king demurred at the price. The sibyl then destroyed three, and offered the others at the same price. Again the king objected to the price, but he finally paid the same amount for the last three. The books contained oracular sayings of the Greeks. They were guarded carefully and consulted in times of great danger.

[2] *Senatus Populusque Romanus* = The Roman senate and people.

centuries between the plebeians and the patricians, Rome, during the first century, was spending her time in keeping off her enemies, and, during the second, in making herself mistress of Italy. Two of the stories of the first struggles of the Roman republic for existence are worth our consideration, because of their place in the world's book of lore.

Horatius at the bridge.

The kings whom the Romans had expelled from Rome (510) appealed for help to an Etruscan king not far from Rome. This king advanced with his army and seized the hill across the Tiber from Rome. A bridge connected the foot of this hill with the city of Rome. To prevent the Etruscans from crossing, a brave young man, *Ho-ra'tius*, with two companions held the Etruscan army at bay, while the Romans demolished the bridge. In a loud voice he committed himself to the Tiber, and, amid a shower of darts, swam across to his comrades. The Etruscans were finally induced to withdraw.

Cincinnatus, the dictator.

Another legend tells of a Roman army surrounded among the hills, with escape cut off. The senate met to consider the crisis. *Cin-cin-na'tus* was appointed dictator because of the great danger. The messengers to Cincinnatus found the old man plowing in his field. Leaving his plow where it was, he hastened to the city, gathered an army, marched against the enemy, defeated them, and freed the imprisoned Roman force. Returning to Rome without delay, Cincinnatus laid down his office at once, and returned to his plowing sixteen days after he had left it so abruptly. Cincinnatus was an old Roman.

Relations with Latium.

294. Rome and the Latin Confederacy (493–338 B.C.). — After the expulsion of the kings in 510 B.C. the Romans were attacked by the friends of the kings and by numerous hill tribes on the west slope of the Apennines. In spite of the devotion of such men as Horatius and Cincinnatus Rome hardly held her own against these enemies. Fortu-

nately Rome gained allies among the Latin cities south of Rome in Latium. These cities were united in a *Latin Confederacy*, which aided Rome for a century and a half, until, jealous of the growing power of Rome, the Latin cities tried to destroy Rome. The cities of the confederacy were defeated (338); some being incorporated in Rome and others being made dependents of the larger city.

Contest with Veii for the control of the Tiber valley (396 B.C.).

295. The Conquest of Veii. — The earliest conquests of Rome were north of the city in Etruria, not south in Latium. Etruria, like the rest of Italy, was dotted with fortified cities, each of which controlled the country that surrounded it. The nearest, and one of the strongest of these fortified cities, was the Etruscan city of Ve'ii, which fought with Rome for control of the Tiber valley. After several years of a life and death struggle Veii was captured and its inhabitants were sold into slavery. This victory gave Rome undisputed possession of the Tiber valley. This valley, as we noticed (§ 277), really controls the western slope of the Apennines, and the western slope of the Apennines is really Italy.

The Gauls sack Rome and destro the record They also weaken Etruria.

296. The Sacking of Rome by the Gauls. — Scarcely had Rome downed her nearest and most dangerous rival, before a new peril arose. Only six years later Rome was seized and sacked by nomadic Gauls, the Romans taking refuge in the citadel. The Gauls finally agreed to withdraw on payment of a thousand pounds of gold, but were driven off, we are told, before the money was paid. The Gauls finally withdrew to the valley of the Po, but not before they had destroyed the power of the Etruscan cities. Although the Gauls had sacked Rome and destroyed all of the old records, they made it easy for Rome later to conquer the whole of Etruria.

297. The Wars with the Samnites. — By the middle of the fourth century the Romans controlled the western coast of Italy southward almost to Naples. This brought

The Romans are checked by the Samnites.

the Romans into conflict with the Samnites, a rude, warlike and aggressive hill people living east of Naples. Three protracted wars followed. In the second of these, in a battle at the Cau'dine Forks (321 B.C.) the Roman army was captured and deeply humiliated by being sent under the yoke, a great disgrace. The yoke was made by placing two spears upright in the ground and fastening a third across between them at such a height that the vanquished soldiers must stoop to pass under.

Results of victory over all enemies.

In the last war with the Sam'nites, all of Rome's enemies, north, east and south, united in an effort to check the growing power of the city on the Tiber. In 295 Rome gained a signal victory over the Etruscans and Gauls in the north and five years later subdued the Samnites, making them dependent allies of Rome. Rome was now supreme from the Rubicon to the Greek cities of the south.

Rome gains control of all "Italy."

298. The Wars with Pyrrhus. — The Greek cities appealed to Pyrrhus, King of Epirus in Greece. Pyrrhus brought to Italy an army and a large number of elephants.[1] It was the elephants rather than the army that threw the Roman army into confusion, so that Pyrrhus won two victories. But they did him no good, for the Roman army refused to retreat, and the Roman senate refused to treat for peace so long as Pyrrhus was on Roman soil. The term *Pyrrhic victory* has ever since been used to denote an apparent victory which is little better than a defeat. In the end Rome completely conquered Pyrrhus and the Greek cities.

[1] Pyrrhus hoped to unite under his rule all of the Greek cities of the West and conquer Carthage. In short, he hoped to be the Alexander the Great of the West. He did spend several years in Sicily as well as Italy, but was beaten in both countries.

The Roman State and Army

Division of Italian territory.

299. Roman Allies and Colonies. — Rome now controlled practically all of Italy south of the Rubicon river. We must not think of Italy, however, as a single state under Roman rule. Only one third of it was really *Roman territory*, the rest being occupied by *Roman allies*, or *colonies* established by Romans, or subject states dependent on Rome.

Generous treatment of the Roman allies.

Frequently, when Rome conquered a tribe, such, for instance, as the Samnites, she allowed them the right to look after all of their local affairs. They were treated not as subjects, but as allies. To be sure, Rome looked after all of their external business. Each of them might trade with Rome, but they might not trade with each other. This generous treatment was naturally given to those cities that voluntarily placed themselves under Roman protection, but it was unusual for a conqueror to give such terms to a conquered people. We shall see however that it paid.

Roman Soldier.

The Roman colonies were military posts.

Besides the allied cities, there were the military posts called colonies. These were cities founded by groups of Roman soldiers for purposes of protecting Roman interests. There were more than one hundred of them at this time scattered all over Italy. Their inhabitants had lost their full Roman citizenship, but they had more civic (citizenship) rights than the allies had.

300. The Three Classes of Citizens. — There were three classes of citizens in Italy. First, there were the *Roman citizens*. Some of these lived in or near Rome, and

A Triumph — Triumph

Difference between Roman, Latin and Italian citizenship.

were enrolled as voters; the others were Roman citizens without the suffrage. Then there were those that had the *Latin* right. Although these had fewer rights than a Roman citizen, the right of intermarriage with Roman citizens was granted to them. Most of the colonists were Latin citizens. Third, there were those with the *Italian* right. These had the right to own property and do business, but did not have as full rights as the Latin citizens.

Service and pay of the Roman soldier.

301. The Roman Army. — The Roman army, which had defeated the phalanxes of Pyrrhus and was to meet the trained troops of Carthage, was one of the finest military bodies the world has ever seen. It was composed of citizen soldiers, with a war-footing of 300,000 for Rome, and about as many more from the allies. Every Roman man from 17 to 45 was subject to military service for a term of 20 years. The soldiers drew pay, and with each

of Cæsar, 46 B.C.

campaign came considerable booty, especially in the later wars against rich Carthage and the wealthy East.

Organization, equipment and methods of the soldiers.

The infantry was organized in *le'gions* of about 4500 soldiers each, later 6000. The legion fought in three lines, not in a compact mass like the Macedonian phalanx (§ 198). Each soldier was trained carefully in the exercise of arms, as the open order of the legion demanded that the soldiers should have skill as well as strength. A Roman's shield was like that of the Greek soldier, his spear was shorter and he depended more on the short sword. Those soldiers that did not have spears hurled short iron-pointed javelins. The cavalry was made up of the wealthier young men, but it never became as important an arm of the service as the Macedonian horsemen of Alexander or the Numidian cavalry of Hannibal (§ 316, note).

Celebration of a great victory.

302. A Triumph. — The greatest honor that could be conferred on a Roman general was the right to celebrate a triumph. A huge procession moved through gaily decorated streets of Rome to the temple of Jupiter on Capitoline hill. Near the head of the procession were the consuls, preceded as usual by the lictors, with other magistrates and the senators. Then came the booty, in the later days making a procession several miles in length. After the booty marched the captives, with occasionally a king to give added honor to his conqueror. In the rear came the army, led by the fortunate commander, in a triumphal chariot. The people and the soldiers shouted "triumphe." The triumph ended with a feast. In later times the emperors erected triumphal arches to commemorate some victory.

Geography of Italy and Rome.

303. Summary. — Rome occupied the central part of the central peninsula extending from Europe into the Mediterranean. It was at a commercial cross-roads, defended by hills and swamps, and it controlled the most important valley of the western slope of the Apennines. In the valley of the Po were the Gauls, north of Rome was Etruria, east, the Sabines, south, Latium, and farther south, Campania and Samnium.

Roman character, religion and early history.

The old Romans were simple sturdy peasants, severe, unimaginative and courageous. The father ruled his family sternly, although the Roman matron had a position of dignity. The early Romans worshipped objects of nature, they emphasized form in religion and in law. They learned of their neighbors the Etruscans to worship gods that were powers rather than objects, to build walls, drains and buildings and to organize governments.

The struggle between the patricians and the plebs.

In 510 B.C. the last of the seven kings, an Etruscan prince, was driven out and a patrician republic was established. The patricians governed through consuls, senate and comitia. The plebs rebelled and gained, first, tribunes

and an assembly; second, a written law; third, social and political rights, and last, the right to hold any office and (287 B.C.) to an equal share in making the laws.

Conquest of Italy.

Rome gained control of the Tiber valley by destroying Veii. The overthrow of Etruria was aided by the invasion of the Gauls. When the Latin confederation turned against Rome, she crushed it, but gave good terms to the people. Then Rome finally conquered the Samnites and gained control of all Italy by defeating Pyrrhus and the Greek cities.

Roman state and army.

Some of the people of Italy were Roman citizens. Others, including some colonists, had the Latin right, and the allies and some others had the Italian right. The army was organized by legions and comprised more than 600,000 Romans and allies. It was organized in legions. After a victory a triumph was celebrated.

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Questions

1. Show how the Alps and the Apennines divide Italy into three great areas, the Po valley, the western slope, and "Magna Græcia."
2. Give the names and locations of the most important peoples of Italy.

3. Why was Rome favorably situated for the task of controlling the Tiber valley? Italy? the Mediterranean world? In relation to the Mediterranean basin, compare Rome with Corinth; with Syracuse; with Carthage. Was the *location* of Rome more favorable for world dominion than that of any of the others?

4. What were the characteristics of an old Roman? What was the importance of the family in ancient Rome? of the father in the family? What was the nature and importance of the old Roman religion?

5. What did Rome owe to the Etruscans? What did she owe to the Greeks before the Punic wars?

6. Describe the government of Rome at the beginning of the republic. Name the chief steps by which the plebs gained equality with the patricians. Why did the senate rather than the people control Rome after 264 B.C.? What does S. P. Q. R. mean?

7. Show the importance of the Latin confederacy to Rome. Why was the struggle with Veii so important? How did the Gauls help Rome more than they injured her?

8. Describe the steps by which Rome gained control of Italy. What were the next natural steps in expansion; south? north?

9. What was an ally? a colony? a Roman citizen? What were Latin rights? Italian rights? Why was Rome's policy toward the Italians a wise one? Why was the legion better than the phalanx?

CHAPTER X

CONQUEST OF THE MEDITERRANEAN (264–146 B.C.)

BEFORE AND AFTER THE PUNIC WARS

Steps in the expansion of Rome.

304. Importance of Rome's Conquests. — The period before the Punic wars was a period at first of self-defence and slow development for the Roman republic, followed by a period of expansion throughout Italy.[1] The period following 264 B.C. was at first a trial of strength between Rome and her great rival, Carthage. *By* 200 B.C. *Rome was the undisputed mistress of the western Mediterranean.* Another half century (200–146 B.C.) sufficed for the humiliation of Macedonia and the forced withdrawal of the ambitious Seleucids (§ 215) from Asia Minor. *By* 146 B.C. *Rome was recognized as the greatest power of the eastern Mediterranean*, as well as the only power in the western, for Carthage was destroyed in 146 B.C. After 146 B.C. it was simply a question of time before the whole eastern Mediterranean became Roman also, although this inevitable expansion continued for nearly three centuries.

Changes in government, agriculture and society.

305. The Change in the Character of Rome. — The influence of these victories upon the government and policies of Rome was necessarily great, for no popular assembly could rule a vast republic with so many varied interests and foreign complications. The senate became the real ruling body of Rome. The people lost their old simplicity. They became avaricious and wealthy. East-

[1] Freeman says, "The first step in expansion, in short, was sudden and swift; every later step was slow, but the first carried every other step with it as its necessary consequence." *Chief Periods*, p. 40.

ern luxury and customs filled society with corruption. The old peasant farmer was forced out by the great plantations managed by slaves and Rome was filled with a poverty-stricken mob. Before taking up the story of these conquests and their results we must notice the international situation in the western Mediterranean before the Punic wars and study Carthage, the great rival of Rome.

Spheres of influence of the Etrucans, the Greeks and the Carthagians.

306. Controlling Peoples of the Western Mediterranean before 400 B.C. — In the middle of the sixth century before Christ three peoples shared in the control of the middle-western Mediterranean: the Etruscans, the Greeks and the Carthaginians. The *Etruscans* controlled most of Italy from the valley of the Po to the plain of Campania. The *Greeks* occupied the south of Italy and the eastern half of Sicily. Greek influence was dominant in the middle Mediterranean. The *Carthaginians* had brought into subjection most of the northern part of Africa, and they controlled practically all of the western Mediterranean and its shores.

The decline of the Etruscans.

The Etruscans, not able to withstand the attacks of the Samnites in Campania, the Romans in Latium, and the Gauls in the north, declined rapidly. This left the western Mediterranean to the Greeks and the Carthaginians, whose contest for supremacy took place in Sicily.

Sicily in the century after the Persian wars.

307. Conflict for Sicily. — As we noticed (§ 175), at the time of the Persian wars, Carthage made an attack upon Sicily the same year that Xerxes invaded Greece (480 B.C.). This invasion failed with the defeat of the Carthaginians at Himera. After the defeat of Athens by Syracuse in 413 B.C. (§ 191) the Carthaginians again invaded northern Sicily. They captured Himera, sacrificing three thousand Greeks on the battlefield where the Carthaginians had been defeated in 480, and finally gained all of Sicily except

Syracuse. Later the Carthaginians were defeated by *Di-o-nys'i-us*,[1] tyrant of Syracuse, who extended his sway over the greater part of Sicily and a large part of "Magna Græcia" as well.

Sicily in the century before the Punic wars.

After Dionysius came *Ti-mo'le-on*, the liberator, who soon drove back the Carthaginians, deposed the tyrants and formed a confederacy of the Greek cities. He was honored as the noblest of the western Greeks. A generation later *A-gath'o-cles* carried the war with the Carthaginians into Africa. Still later *Pyrrhus* gained temporary victories in Sicily only to lose control of all of the island except Syracuse before he returned to Italy, where he was defeated by the Romans (§ 298).

Carthage

Importance of the location of Carthage.

308. Location of Carthage. — This great Phœnician city, which had disputed with the Greeks for three centuries the possession of the fair island of Sicily, and had gradually become the only power in the western Mediterranean, was located on a fine harbor at the outlet of one of the most fertile valleys of northern Africa. The resources of the valley and of the continent behind Carthage furnished an ample food supply for a great city. The location of the harbor on the great peninsula which juts into the Mediterranean, only seventy miles from Sicily, was even more central and commanding than that of Rome. Less exposed than Sicily to attack, it was almost as close to the crossing of the commercial highways from east to west and from north to south.

309. Dominions and Trade of Carthage. — The Carthaginians were so much interested in trade and the gain-

[1] Able, shrewd, but unprincipled, without mercy for friend or consideration for foe, Dionysius ruled the greatest kingdom that any Greek ever established in the West, but he left western Greece weaker than he found it.

ing of wealth that for several centuries after the founding of the city a ground rent was paid for the land on which the city stood. In order to extend this commerce the people were forced to drive back their enemies. Phœnician cities in Sicily which asked for protection were brought under Carthaginian rule; northern Africa was subdued; colonies were planted in Sardinia and Spain; and at one time 30,000 persons were sent to the Atlantic coast beyond the Pillars of Hercules (Straits of Gibraltar) to establish trading posts and colonies. This occurred the century before the traditional date assigned for the founding of Rome.

Conquests and trade were extended together.

Carthage had extensive trade with Spain, Britain, northern and western Africa.[1] This trade with the western Mediterranean and the Atlantic was guarded so jealously that all intruders were hunted down and drowned. The western Mediterranean of this time had been called "a Phœnician lake." This western commerce of Carthage was less extensive, but politically more important than trade with the interior of Africa and with countries east of the Mediterranean.[2] The trade of Carthage made her the wealthiest city of that time, and her governmental revenues were very great.

Carthaginian supremacy in the western Mediterranean.

310. The Government of Carthage. — Carthage was governed by a commercial aristocracy. The control of affairs was always held by a few powerful families which

[1] She founded trading posts or factories for the extension of the Carthaginian trade. Gold and slaves, to be obtained from the region of the Niger, drew her to the African coast beyond Gibraltar. The tin of Britain and the amber of the Baltic attracted her ships to the north Atlantic. Spain, rich in silver mines, required settlements along both the Atlantic and the Mediterranean to develop trade and to protect those engaged in the mining of silver. Iron brought the Carthaginians to the little island of Elba, while agricultural products formed a large part of the trade with the Balearic islands, with Corsica, Sardinia and Sicily.

[2] There were two commercial treaties between Carthage and Rome before 340 B.C. In the second of these Rome was not allowed to trade with Cor'si-ca, Sar-din'ia, the coast of Africa or other places more distant.

Aristocratic government and harsh rule of dependencies.

succeeded in protecting Carthaginian interests abroad at the same time that they maintained order and prevented insurrections at home.[1] In her treatment of her dependencies Carthage was both harsh and avaricious; harsh, because by levelling the walls of their cities, she left them helpless; and avaricious, because of the heavy tribute that she demanded from them. The Carthaginian dependencies were bound to her only by ties of fear. In time of public danger they almost always were glad to revolt.

The large navy and mercenary army of Carthage.

311. The Army and Navy of Carthage. — To protect her commerce from the pirates that infested every sea, Carthage maintained the largest navy of that day; to maintain her authority over her vast dominion, she had an army composed of Carthaginians and mercenaries.[2] The mercenaries were frequently treated, not as soldiers, but as subjects. They were bullied and abused when danger was not present, or abandoned sometimes in the face of the enemy; hence, the term "Punic faith," that is, Phœnician faithlessness. It is not strange then that, when reverses came to Carthage, her armies revolted, seeking freedom for their people and revenge on their despotic rulers.

The great wealth and dominion of Carthage compared with the poverty of the small Roman republic.

312. Comparison of Rome and Carthage. — It was between this great city, ruler of the western Mediterranean, and Rome, mistress of Italy, that a struggle now began (264 B.C.) which must lead to the destruction of one or

[1] Aristotle comments on the remarkable freedom from insurrection that was enjoyed by Carthage for several centuries. The ruling classes, however, gave no real share in the government to the people, for assemblies of the citizens, like those of Sparta, could only accept or reject proposals made to them.

[2] Comparatively few Carthaginians entered the army, because there was more money to be made in trade, but there was usually a sacred band of 2500 as body guard for the general, and a citizen army of 25,000 might be raised with ease. Greater dependence was placed on the hired troops, the swift and skilful Numidian cavalry, fierce warriors from Spain and levies gathered from a hundred dependent cities.

the other. Carthage was still at the height of her power, with broad dominions, limitless resources of wealth, absolute control of the sea and freedom from internal dissentions. On the other hand, Rome, poor, without a navy, possessed of but a few thousand square miles of territory, though she was the real head of Italy, still remained a commonwealth of peasants, rude and unimaginative, but brave and sturdy.

Rome owed her success to the character of her people, to her citizen-army and her faithful dependents.

Rome excelled Carthage not only because she depended on herself rather than on her wealth, but because she had treated her dependents as human beings rather than as sources of revenue. A great many cities and tribes which Rome had conquered were treated as allies, most of the others still possessed many rights and looked forward to the time when Rome would give them also the privileges of allies or of Italian citizens (§ 300). Even the terrible dangers of Hannibal's invasion in the second Punic war did not shake the loyalty of many of these subject Italians. Even more, Rome owed her final success to her citizen-soldiers and to the determination with which she replaced every army that was destroyed. How could a nation of traders conquer such a people!

The Early Punic Wars

The war in Sicily shows Rome the need of a fleet.

313. Beginning of the First Punic War. — The wars between Rome and Carthage naturally began with a struggle for Sicily. The Romans were asked to help some of their allies who had attacked Messena and were shut in there by Carthaginians. Rome sent help because she realized that war with Carthage was inevitable. *Rome soon learned that nothing could be done so long as Carthage was supreme on the sea.*[1] Fortunately a Carthaginian

[1] The Romans had only the triremes of some allies, whereas the Carthaginians had hundreds of quinqueremes. To fight a quinquereme with a trireme, such as the Greeks and the Persians had used at Salamis, was like fighting a battleship with a cruiser.

galley ran aground and was captured by the Romans. With this as a model a fleet was constructed, the rowers being trained meanwhile to row on land. With the same indomitable pluck these Roman landsmen sallied forth to meet the great fleet of the mistress of the western seas. Their galleys carried picked soldiers who rushed across bridges thrown from Roman vessels to those of the enemy, turning a sea fight into a semblance of a land battle, in which the Romans excelled.

Rome's fleets decided the first and the second Punic wars.

314. Rome's Naval Victories. — Four years after the war started a great naval battle occurred at *My'læ* off the north coast of Sicily. The Carthaginians were badly defeated. Because her men could not learn the art of navigation in one generation, Rome afterward lost several large fleets by shipwreck, but, with great persistence, each fleet was replaced by another. As *the Punic wars were decided by Rome's control of the sea*, Rome was well rewarded for her perseverance. After more than twenty years of fighting, Carthage agreed to give up Sicily and pay Rome a large sum of money. The Greek historian, Polybius, considered this a greater war than that of the Greeks with the Persians, and a greater war than the Peloponnesian war of Greece.

Rome gains Sardinia and Corsica, and creates her first provinces.

315. From the First to the Second Punic Wars. — Both Rome and Carthage realized that this first war was a preliminary struggle. The question at issue was not the control of Sicily. *It was a question whether Rome or Carthage should control the western Mediterranean.* At the close of the first Punic war, Carthage, however, had her hands full suppressing a revolt of her mercenary troops. Rome took advantage of this insurrection to occupy Sardinia and Corsica. Sicily she made into one province, the other islands into another. This was the beginning of Rome's great provincial system (§ 330).

Taking advantage of the peace with Carthage, Rome

tried to suppress the Gauls in the Po valley and the pirates on the Adriatic. This was not done very effectively, since Rome was able to give but a small part of her attention to these barbarous peoples. They naturally took the first opportunity to rise against her.

Conquest of Cisalpine Gaul.

316. Hannibal Invades Italy. — In Spain Hamilcar Barca [1] and his sons raised a fine army. In time Hannibal, eldest of the "lion's brood," became sole commander of these troops. He at once prepared to invade Italy. To do this Hannibal was forced to cross the high Alps. As the narrow trails were covered with ice thousands of his men lost their footing and fell over the cliffs. Several times Hannibal was forced to stop and cut a new and broader path across a pass. After several weeks of terrible suffering and hardship, weeks filled with constant attacks by the native tribes, Hannibal brought the remnant of his fine army into the valley of the Po. Here he was welcomed by the Gauls. Within a year two Roman armies were trapped and practically destroyed by Hannibal.

Hannibal crosses the Alps (218 B.C.) and annihilates two Roman armies.

317. Cannæ. — In this time of great danger Fa'bi-us Max'i-mus was appointed dictator. Fabius followed a policy of avoiding pitched battles that has ever since been known as the *Fabian policy*.[2] Later the command

Hannibal destroys Rome's fine army at Cannæ.

[1] The most successful Carthaginian general, Hamilcar Barca, spent the interval after the first Punic war in conquering Spain, which he made into a Carthaginian province. In Spain he trained a very fine army of Nu-mid'i-an horsemen and Spanish infantry, for he attached the loyal Spanish people very closely to his own interests. He prepared his sons for a military life in order that they might avenge Carthage on Rome. The story is told that he took his little son Hannibal, a boy of nine years, and made him swear, on the altar of his gods, eternal hatred to the Romans.

[2] Fabius hung upon the army of Hannibal, occupying the best positions as Hannibal moved down through Italy, but refusing to be drawn into a battle. Hannibal did not dare attack, as Fabius' positions were too strong. After a time however the Romans became impatient and criticised the Fabian policy, calling the dictator *Fabius Cunctator* ("Delayer") in derision.

was turned over to the two consuls. Hannibal now watched his chance. At *Can'næ*, in eastern Italy, Hannibal, attacking from several directions, threw into incredible confusion an army nearly twice as large as his own. The Roman army lost all order, only those on the outside of this seething mass being able to fight. The dead were said to have numbered more than 50,000. Not a family in Rome escaped bereavement. The senate lost eighty members. Cannæ was a terrible blow to the young republic.

Hannibal fails to win over most of Rome's allies.

318. Hannibal Tries to win over the Italians. — Any other people, in such a crisis, would have been glad to accept terms of peace, but not so the Romans. A new army was raised at once and put in the field, though it did not dare to face Hannibal. Hannibal meanwhile was doing everything in his power to shake the allegiance of the Roman allies. He had freed at once all of the allies taken prisoner at Cannæ and in previous battles. He offered one and all the most favorable terms of trade and self-government, if they would desert the Roman cause. Wherever he went some cities naturally accepted his terms and offered no opposition,[1] but others stood steadfast in their friendship for Rome. Rome was surely getting a reward for her wise policy toward her allies. Once Hannibal marched rapidly almost to the gates of Rome, but he did not dare stop and lay siege to the city.

Hannibal is deprived of his last chance for help.

319. Metaurus. — With only the Gauls and a few cities to support him, Hannibal kept his army in Italy, undefeated and undiscouraged, but gradually dwindling. It was only a question of time before he would be forced out of Italy unless help came. As Rome controlled the sea, help must come by land. In 207 this seemed at hand,

[1] Among the cities that deserted Rome were Capua and Syracuse. The siege of these cities formed two very interesting and important events in the second Punic war. See Seignobos, *Roman People*, 111–112.

for Hannibal's brother Has'dru-bal crossed the Alps with an army from Spain. At the river *Me-tau'rus* two Roman armies met and destroyed the army of Hasdrubal. It is said that Hannibal first learned of this great disaster when the head of his brother was brought to his camp. He understood then that he had failed.

Hannibal is defeated at Zama in Africa.

320. The Close of the Second Punic War. — Not daring to attack Hannibal the Romans decided to send an army into Africa. Pub'li-us Cor-nel'i-us Scip'i-o, afterward called Scipio Africanus, the elder, had command of this army. Hannibal was immediately recalled from Italy. The two armies met at Za'ma (202 B.C) near Carthage. Here Hannibal met his first real defeat, but it was decisive.

Carthage loses most of her territory and pays a large indemnity.

Carthage now sued for peace. The terms of the Romans were accepted without much modification. Carthage lost Spain and all islands in the Mediterranean. She gave up all her naval vessels but ten. She paid a huge indemnity and continued to pay a yearly sum for fifty years. She could not make war on a Roman ally and her foreign relations were subject to Rome. Some of her dependencies in northern Africa became allies of Rome. All that was left to Carthage was her own territory and her trade. Carthage no longer rivalled Rome as a Mediterranean power, for her commanding position had been destroyed.

Completion of Mediterranean Conquests

Macedonia seeks to check Rome and is overthrown.

321. Conquest of Macedonia. — The king of Macedonia had tried to help Hannibal because he feared that the Romans would expand eastward toward the Ægean Sea. After Hannibal's defeat the Romans began war in earnest, as Macedonia was interfering with Greek allies of Rome. In two great battles the Roman legion met the

Macedonian phalanx. Each time the victory was won by the more active Roman troops, as the battles were fought on rough ground. The second battle, at *Pyd'na* (168 B.C.), decided the fate of Macedonia. Her treasure was taken to Rome, 150,000 inhabitants of E-pi'rus were sold into slavery, and Macedonia became, first a dependency, and afterward a province of Rome.

Rome becomes the dominant power in the eastern Mediterranean.

322. The War against Antiochus of Syria. — A rival greater than the king of Macedonia was the ambitious An-ti'o-chus of Syria, who had conquered the peoples of Asia Minor and had invaded Greece. The Romans marched to the help of their allies in the East and defeated Antiochus at *Mag-ne'si-a* (190 B.C.). Although they kept no territory in Asia, from this time *Rome was recognized as the greatest power in the eastern Mediterranean as well as in the West.* One story illustrates this. A successor of Antiochus wished to conquer Egypt. The Roman senate sent a legate to Syria telling him not to do it. The Syrian king agreed to consider the matter. Immediately the Roman legate drew a circle in the sand about the king, telling him that he should not pass outside the circle until he had agreed not to make war on Egypt. The Syrian king yielded at once, for he did not wish a war with Rome. After the conquest of Macedonia and Syria "the whole civilized world thenceforth recognized the Roman senate as the supreme tribunal, whose commissioners decided in the last resort between kings and nations."

Change in Rome's policy toward Greece.

323. The Conquest of Greece. — Rome had always looked up to Greece as a country of culture and a high civilization. Ordinarily she interfered in Greek affairs only at the request of some Greek ally. After the second Punic war the Romans began to devise the overthrow of the most enterprising Greek cities because they had trade which the rich Roman merchants and bankers wanted.

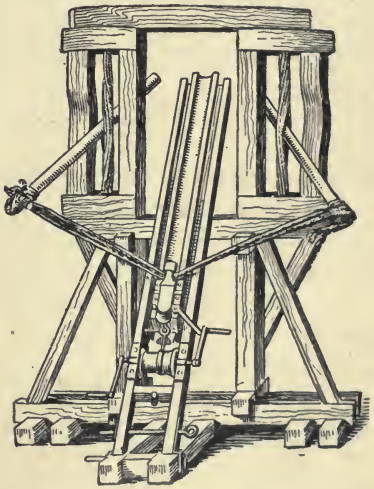
Rhodes was the first of these great cities to be punished, because she was prosperous.

Later Rome found abundant excuse to interfere in the affairs of Greece proper, for the Greeks quarrelled continually after the overthrow of Macedonia at Pydna. In the end *Greece was subdued in* 146 B.C. One of its most powerful cities, *Corinth,* was plundered, its inhabitants were sold into slavery, its buildings were destroyed and its site was cursed by the Romans.

Anarchy in Greece leads to conquest by Rome.

324. The Destruction of Carthage. — The prosperity of Carthage likewise aroused envy among the avaricious Romans. For a long time the most severe of the Romans, Cato the Censor, had ended every speech with the words, "Carthage must be destroyed." An excuse for war came when Carthage made war on her neighbor Numidia, an ally of Rome that had repeatedly injured Carthage.

Rome sought an excuse to destroy her great rival.



Roman Artillery.

At first the Romans were successful; Carthage was compelled to give up some of her best citizens as hostages and surrender her naval vessels and her arms. The Romans then demanded that Carthage be abandoned, as they feared so powerful a commercial rival. The patient Carthaginians rebelled. With marvellous energy they began to rebuild walls and to fashion weapons out of scraps of metal. The women gave their hair for the cords

The desperate courage of the Carthaginians does not save their city.

on the huge bows. For several years the Carthaginians resisted the Roman attacks until in 146 B.C., starving and overwhelmed, they were forced to surrender. Of the 700,000 that began the siege but 50,000 survived. Like Corinth, and in the same year, Carthage was destroyed because of the commercial rivalry of Rome.[1]

Provinces added by Sulla, Pompey and Cæsar.

325. Roman Expansion after 146 B.C. — Under the Roman republic, which lasted until 27 B.C., Rome added Gaul, most of the northern coast of Africa and parts of Asia Minor and Syria. Most of this territory was conquered by the great generals of the late Republic, Sul'la (§ 342), Pom'pey (§ 344) and Cæ'sar (§ 347).

Augustus places the material boundaries at the Danube and the Euphrates.

When Aug-us'tus established the empire (§ 354), he not only completed the circle of Roman possessions around the Mediterranean, but he wisely limited the empire to the Rhine and the Danube rivers in central Europe and to the Euphrates River in Asia. Later emperors held to those boundaries, with one exception.[2]

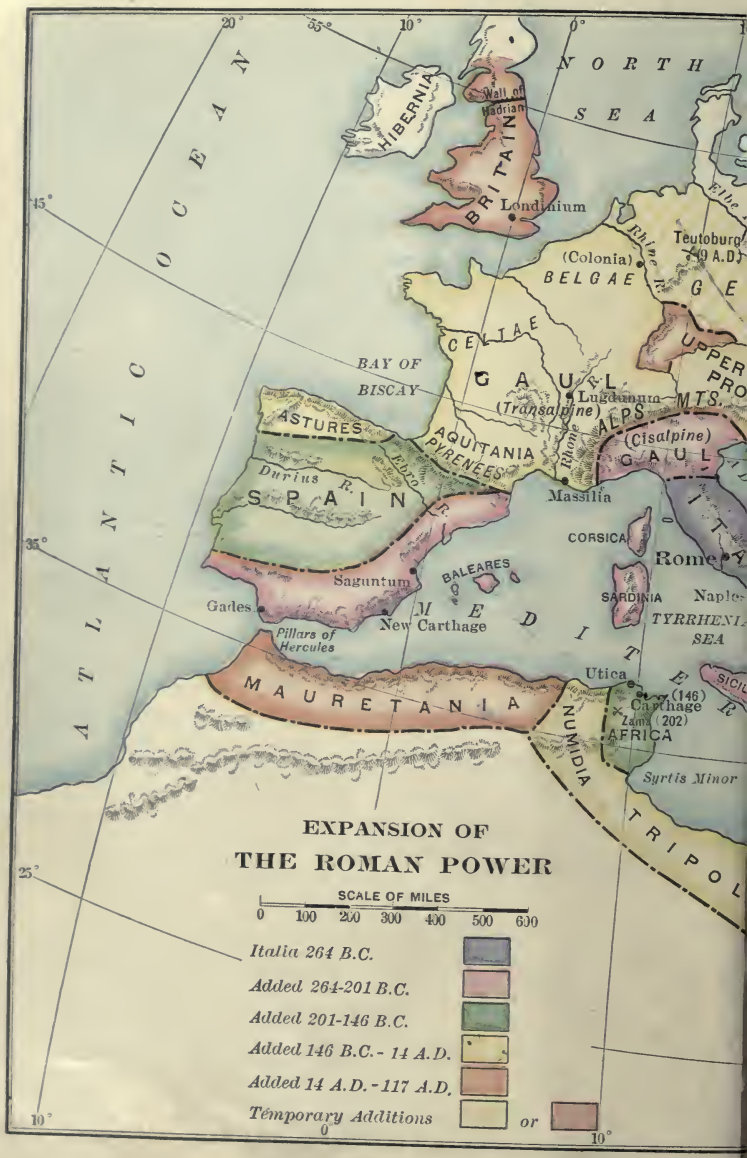
Changes in Rome

Social, political and economic changes create a new Rome.

326. General Changes. — During the later foreign wars a new Rome was created, due, in large part, to the wars themselves. Some of these changes were (I) *Social changes*, due chiefly to the new wealth and luxury, and shown in corruption, in religion, in family life and the new amusements; (II) *Political changes* which affected the

[1] Carthage, Corinth and Tyre were afterward rebuilt, because they were natural commercial centres. The Romans found that they had injured rather than helped themselves by destroying these ports through which much of their trade must be carried on.

[2] The emperor Tra'jan (98–117 A.D.) was a great conqueror and added to the Roman empire lands beyond the Danube River and the Euphrates River, but his successors did not try to defend these frontiers against their enemies. To be sure Britain, which had been conquered before the time of Trajan, was held for four centuries until invasions of German tribes caused the "break-up" of the Roman empire (ch. XIV).


ATLANTIC OCEAN
NORTH SEA
HIBERNIA
Wall of Hadrian
BRITAIN
Londinium
BELGAE
Teutoburg
9 A.D.
(Colonia)
CELTAE
GAUL
Lugdunum
(Transalpine)
BAY OF BISCAY
ASTURES
AQUITANIA
PYRENEES
Durius R.
SPAIN
Massilia
ALPS
MTS.
(Cisalpine) GAUL
CORSICA
Rome
SARDINIA
Naples
TYRRHENIA SEA
BALEARES
Saguntum
Gades
MEDITERRANEAN
New Carthage
Pillars of Hercules
Utica
Carthage
(146)
Zama (202)
AFRICA
MAURETANIA
NUMIDIA
Syrtis Minor
TRIPOLI
SICILY
EXPANSION OF
THE ROMAN POWER
SCALE OF MILES
0 100 200 300 400 500 600
Italia 264 B.C.
Added 264-201 B.C.
Added 201-146 B.C.
Added 146 B.C.- 14 A.D.
Added 14 A.D.-117 A.D.
Temporary Additions
or

20°
30°
40°
50°
55°
45°
35°
25°
SARMATIA
CASPIAN SEA
DACIA
(107-275 A.D.)
Danube R.
MOESIA
BLACK SEA
THRACE
Byzantium
MACEDONIA
Philippi
(42 B.C.)
Pydna
(168 B.C.)
Pharsalus
(48 B.C.)
Actium
(31 B.C.)
ÆGEAN SEA
Pergamum
ASIA
Magnesia
(190 B.C.)
Corinth (146)
ACHAEA
CRETE
RHODES
GALATIA
PONTUS
CAPPADOCIA
ARMENIA
(Held 115-117 A.D.)
PARTHIAN EMPIRE
ASSYRIA
MESOPOTAMIA
(115-117 A.D.)
Tigris R.
Euphrates R.
CILICIA
Antioch
SYRIA
CYPRUS
Palmyra
Damascus
Tyre
Jerusalem
JUDAEA
ARABIA
Cyrene
Alexandria
CYRENE
Memphis
Nile R.
EGYPT
RED SEA
ARABS
WILLIAMS ENGRAVING CO., NEW YORK

international position and relations of Rome, and the government of the provinces as well as of Rome herself; and (III) *Economic changes*, such as the development of a capitalist class, the spread of slavery and the destruction of the old time peasantry, which had been the chief strength of old Rome.

Influence on society, the army and government.

327. Influence of Wealth in Rome. — The Roman public treasury was filled by the great wealth that came to Rome from the indemnity levied upon Carthage at the end of the second Punic war, upon Macedonia a little later, from tribute paid by subject peoples, and from gifts and bequests like that of the king of Pergamum (133 B.C.).[1] From a state almost of poverty the Romans became suddenly wealthy. Opportunities to make money were offered that soon created a capitalist class (§ 331). The old styles no longer satisfied; new luxuries were imported yearly from the East. The elder Cato, last of the old Romans, protested in vain against the new luxury, the dissipations that wealth brought and the growing corruption in government and society. Soldiers no longer enlisted for purely patriotic reasons, since service in the eastern wars meant rich booty for privates as well as for generals and the state.

Imitation of Greek models.

328. Social Changes. — Contact with the East brought many of the refinements of the Hellenistic civilization. Greek dress and Greek foods were copied. Houses were built and furnished after Greek models. Greek slaves taught the sons of rich Romans. Greek plays furnished models for Roman dramatists and Greek works of art were brought from the plundered cities of Greece. The

[1] Rome had undertaken the war against Antiochus the Great at the request of the king of Pergamum. At the close of the war Pergamum received great additions of territory, as the Romans were not ready to govern lands so far distant as Asia Minor. In 133, when the last king of Pergamum died, his territories and his treasure were bequeathed to Rome.

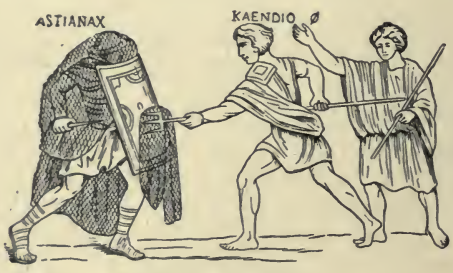
Romans were, however, rather poor imitators, and they were not intellectual or artistic like the Greeks.[1]

Changed position of women.

Family bonds were relaxed under the new era that had begun at Rome. There is no record of a divorce earlier than the first Punic war, but separations occurred with alarming frequency after the second war with Carthage. Women had greater legal freedom also, from this time, the father no longer having the full rights of "patria potestas," that is, absolute control as "pater familias."

Political corruption due to "bread and games."

329. Introduction of Public Games. — Instead of the one annual festival that was held before the second Punic war, new games and festivals were introduced. These included fierce combats between animals and between men (gladiators) with short swords (§ 380). They were frequently held at the expense of the lesser magistrates, whose chance of election to higher offices usually depended upon the pleasure that they gave to the Roman mob. This custom and the distribution of grain by wealthy men who wished to have a "following" led to



Roman Gladiators.

[1] Many Romans had already lost faith in their own religion (§ 280); Greek scepticism was welcomed. Orgies in the name of the Greek god Bacchus were practised secretly at Rome and throughout Italy. Soothsayers from Asia flocked to the capital city. Temples were erected to the Egyptian Isis and to numerous other foreign deities.

an immense amount of political corruption during the last century and a half of the republic.

Roman provincial rule was better than that of her predecessors.

330. The Government of the Provinces. — Rome did not set out to create an empire composed of provinces — but she was forced to borrow or develop some system of government for the subject peoples whom she conquered. The method of government for the early provinces, like the provinces themselves, was Carthaginian. A governor with almost absolute power ruled each province,[1] and taxes were "farmed out" to publicans. Not all of the cities in a province were on equal footing — some were still allies; others paid tribute while a few became the property of Rome. In general, before the destruction of Carthage, it may be said that Roman rule in her provinces and in the states of dependent allies was better than the rule it replaced. Taxes were less heavy in Macedonia under Rome than they had been under the Macedonian kings. The Roman officials were honest compared with the Greek and Carthaginian rulers. Yet in later times the misrule of the provinces, the heavy taxation and the sacrifice of business in the cities for the benefit of Rome are blots on the history of the republic.[2]

[1] The Roman governors were usually ex-magistrates who were appointed for one year, later for three years. They were absolute within the provinces, not even being subject to the senate until their term of office had expired. They controlled the provincial army of which there was usually need on the borders of the province or in unruly cities. They issued orders and enforced the laws. If a provincial had a grievance there could be no appeal beyond the governor, who had the highest judicial power. Through a subordinate, the governor supervised the finances.

[2] If a governor plundered a province, no one could try him until after his term was over. Then he was brought before a tribunal of fellow-senators. If convicted, he went into exile, usually at his country home. It was a common saying, when the governor's term was three years, that it took the plunder of the first year to pay the senate for giving the position, that of the second to buy off the jury, leaving only the plunder of the third year for the governor.

Contractors and *Publicani*

331. The Publicans. — The acquisition of provinces added greatly to the public business which Rome transacted through contractors. Taxes had to be collected in a province. If a sewer was to be constructed, a road built, or a public building erected, the work was done by contract. The contracts were let by the censors at five-year intervals. The censors estimated the amount of revenue that each province should bring; the right to collect the taxes was then sold to the highest bidder. The bidders were necessarily capitalists. These associations of publicans collected the customs revenues in Italy and farmed the taxes in the provinces.

Abuses in tax collection.

The publicans collected as much as they could, usually far in excess of the amounts paid into the public treasury. If a man did not pay the tenth or fifth of his produce that the law required, or did not pay the rent on his land which might legally belong to the state, he might be cast into prison or sold into slavery.

Extension and results of slavery.

332. Slavery. — Slavery grew with the extension of Roman dominion. Each war brought thousands of captives who were sold as slaves.[1] Slaves were employed in large numbers on the great estates of Italy and Sicily. They were not treated like human beings, but, being human, revolted in terrible slave insurrections. Sicily was the scene of three prolonged servile wars during the century after the fall of Carthage. Slavery made the Romans more callous and corrupt than ever, and slave labor caused great economic crises.

333. The Decline of the Middle Class. — Italy had once been a land of small farmers, sturdy, self-supporting,

[1] One of the most upright of the Roman commanders, Æmilius Paulus, sold 150,000 inhabitants of Epirus into slavery (§ 321). Ten thousand of the most intelligent Greeks, including the statesman and historian Polybius, were sent to Rome practically as slaves when the Achæan league was broken up (151 B.C.). Slave raids were common, and the island of Delos, once sacred to Apollo, became the slave market of the Mediterranean.

The small farmer before Zama (202 B.C.).

self-respecting yeomen, who lived plainly, feared the gods and reared large families. The Licinian laws (§ 291) had attempted to help this class by distributing the public lands in small farms; but these laws had been broken by the nobles who controlled the senate. Then came Hannibal, whose terrible campaigns devastated Italy and kept the farmers under arms, when they should have been cultivating their crops.

From Zama to the Gracchi (133 B.C.).

After Hannibal, wealthy men bought up these neglected farms. The other yeomen could not grow grain to compete with the cheap corn of Sicily and Africa. Neither could they compete with the large sheep and cattle estates of their wealthy neighbors, with their cheap slave labor and broad fields. A few tried raising vines and olives, but most of them lacked the capital and the skill for such enterprises. Flocking to Rome, these men crowded the capital, and failing to find work, joined the city rabble which enjoyed the free games and cheap food. Thus the rich grew richer and the poor poorer; while Rome, nominally governed by all citizens, yet actually ruled by the wealthy but corrupt nobles, was drifting into new difficulties which neither the nobility nor the peasant could solve.

Supremacy of Carthage in the West before Rome.

334. Summary. — The territorial history of the western Mediterranean during the four centuries from 550 B.C. to 146 B.C. is the history (1) of the supremacy of Carthage in the West and (2) of the conquest of Carthage by Rome. The Carthaginians supplanted first the Etruscans and later the western Greeks, especially in Sicily. Carthage owed her supremacy to her central location, to her trade and tributary provinces, to her strong navy, her stable government and her able leaders. Carthage was inferior to Rome in her selfish policy toward subject-states and in her dependence on mercenaries rather than on citizen soldiers.

The three Punic wars and the destruction of Carthage by Rome.

The first struggle between Rome and Carthage began in 264 B.C. in a contest for Sicily. Soon after the Romans equipped themselves to fight on the sea, they acquired Sicily, and later, Sardinia and Corsica. The second Punic war was the war waged by Hannibal for fifteen years in Italy against great odds. At Cannæ he destroyed the flower of Rome's troops, but he could not break down the allegiance of Rome's allies. When Hasdrubal was defeated at the Metaurus (207), Hannibal was beaten, although he did not acknowledge defeat until Zama (202). A half century later, in 146 B.C., Carthage was destroyed by the jealous and avaricious Romans.

Rome mistress of the whole Mediterranean.

Rome expanded to the east as soon as Carthage was out of the way. She was successful against the kings of Syria, and of Macedon (Pydna, 168 B.C.) and easily overcame the disunited states of Greece. Conquests after 146 B.C. extended Roman dominions to the Scottish highlands on the north, to the Rhine and the Danube on the northeast, to the Euphrates on the east, and to the Sahara desert on the south.

Bad results of expansion.

Rome's success and the introduction of wealth and luxury from abroad made her people less religious and moral. She was no longer governed by the people but by a set of wealthy senators. The provinces were badly ruled and the provincials were oppressed by the tax-farmers. In Italy the rise of great estates, the spread of slavery and the decay of the peasantry prepared the way for mob rule in Rome, for the ascendency of generals and finally for the empire.

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Questions

1. What were the three great steps in the expansion of Rome? How did the subjugation of Carthage and the cities of East influence Rome?

2. Outline the struggle in the western Mediterranean: (1) between the Etruscans, Greeks and Carthaginians; (2) between the Carthaginians and Greeks; (3) between Rome and Carthage.

3. Who were Gelon, Dionysius, Timoleon, Agathocles and Pyrrhus? What were Himera, the Sicilian expedition and a Pyrrhic victory?

4. Show the importance of Carthage. Consider location, dominions, trade, government and navy. Compare Rome with Carthage.

5. How many wars were there between Rome and Carthage? Characterize each, that is, explain very briefly the real nature of each struggle.

6. Explain the policy of Hannibal. Give an account of his methods and describe one battle. Why did not the allies desert Rome? Why was the second Punic war as well as the first decided by "sea power," that is, by the control of the sea?

7. Tell about the conquest of Macedonia, Syria and Greece. Why was Rhodes humiliated? Why were Corinth and Carthage destroyed? Why were Tyre, Corinth and Carthage afterward rebuilt?

8. Draw a map showing the five different stages in Roman expansion. Did Rome gain more territory before 146 B.C. or after 146 B.C.? Why do we take 146 B.C. as the end of the period of the "expansion of the nations"?

9. Name the three classes of changes in Rome during the second and first centuries before Christ. Explain each as fully as possible. First name the chief changes under each class, and then explain those that you have named. Make a summary of this for your note-book.

10. Explain: Mylæ, the earliest provinces, Fabian policy, Metaurus, Zama, Pydna, Magnesia, bequests of the king of Pergamum, tax-farming, publicans, the "city rabble."

PART III

THE ROMAN WORLD STATE (146 B.C.–476 A.D.)

CHAPTER XI

THE REVOLUTION AND IMPERIALISM (146 B.C.–14 A.D.)

The problem of organizing the Roman dependencies.

335. The Problem of Governing the Roman World, 133 B.C. — As we have seen, two great changes had been going on in the Mediterranean world during the second century before Christ; (1) the expansion of the Roman power until practically every country that bordered on the Mediterranean was either subject to Rome or a dependent ally of Rome; and (2) the decadence of the old simple life and spirit of the Roman people. *One part of the problem then was how to organize these conquered countries into a single "empire," or vast republic.*

The problem of who should govern the Roman world.

Another part of the problem was the question as to *who should govern this immense area.* Under the constitution that had been developed during the early years of the republic, as we noticed, after 287 B.C. *the law gave the power of governing Rome to the assemblies, but custom and ability had left it to the senate.* Neither the assemblies nor the senate knew how to govern properly so vast a realm as the Roman armies had conquered. In 133 the senate was not only governing Roman dominions unwisely, but the senate itself was narrow, selfish, and incompetent. The assemblies were just as incapable of governing, for they were largely made up of self-seeking merchants, of property owners corrupted by unaccustomed wealth and slavery, and of the city mob, degraded by poverty.

The Revolution.

The century from 133 to 27 B.C. was taken up with attempts to solve these two problems. *This century after 133 B.C. is sometimes called the century of the Revolution.*

The Early Revolution — Revolt against Senatorial Rule (146–88 B.C.)

Character and purpose of the Gracchi.

336. The Reforms of the Gracchi. — The first attack upon the senatorial rule came from two brothers of noble aims and high principles. Ti-be'ri-us and Ga'ius Grac'chus belonged to a plebeian family of nobles, and through their mother, the famous Cor-ne'li-a, were descended from Scipio Africanus, the Elder. Their real purpose was to relieve the distress of the poor citizens who had been driven from their farms (§ 333) in the vain effort to find a living in Rome.

Reforms and death of Tiberius.

337. Tiberius Gracchus. — Having been elected tribune in 133 B.C., Tiberius Gracchus tried to get a redistribution of the public lands, according to the Licinian laws (§ 291). This aroused the enmity of the senators, many of whom had occupied large blocks of state land which they did not wish to give up. Tiberius appealed to the people in assembly and they passed his law, as they had a legal right to do, but they were obliged to remove a tribune who had vetoed the law at the request of the senatorial party. This was a very ancient use of the modern method that we term the "recall." Tiberius then tried to secure his own reëlection as tribune, although the law did not provide for reëlection. The senators, alarmed at the great increase in the tribune's power under Tiberius, and fearing the loss to themselves if his programme of reform was completed, attacked him in the city streets and put him to death. Thus violence pointed the way to the military rule which finally overthrew the republic. But the death of Tiberius did not end his work, for later censuses show that within a few years the number of land owners in Italy increased 80,000.

338. The Work of Gaius Gracchus (123 B.C.). — Gaius Gracchus continued the work of Tiberius for the relief of

the peasants in Rome and in Italy. In addition he developed plans for the complete reorganization of the Roman government. In two successive terms as tribune,[1] he sought to make himself legal ruler of Rome. To do this Gaius made the tribune by far the most powerful magistrate in the government. He relieved the city of many of its poor by continuing the distribution of the public lands, and by sending out colonists outside of Italy. He gained the favor of the city voters by distributing grain at half price. This followed a custom that had been used by many nobles, but was a dangerous practice which he probably intended should be temporary. It was used later by demagogues and generals to win popular favor and was, unfortunately, the only law of Gaius Gracchus that survived.

Gaius Gracchus makes the tribunate powerful and plans many reforms.

His downfall came with his statesmanlike suggestion that citizenship should be extended to the Italians, a proposal that united the senate and the city mob against him. When Gaius Gracchus failed to secure a second reëlection as tribune, a senatorial force attacked his followers in the streets, killing him and three thousand of his supporters. The senate quickly reëstablished its supremacy and undid, so far as it could, the work of Gracchus, but it could not conceal the need of reform, nor destroy the demand for it. A revolution had begun.

Gaius Gracchus is overthrown by the senate.

339. The Briberies of Jugurtha. — For several years after the death of Gaius Gracchus, Rome was ruled by the senate, which was corrupt and inefficient. The revolt of the people against this misrule was brought about by the failure of the war against Ju-gur'tha, who had seized the throne of Nu-mid'i-a in Africa and had bribed and defeated every army that the senate sent against him. He was summoned to Rome to answer charges against him, of massacring thousands of Roman subjects, but he

The wars against Jugurtha.

[1] A man could now hold the position of tribune more than one year.

bought his freedom. On his departure he is reported to have said, "Oh, city for sale and doomed to speedy ruin, if it finds a purchaser."

Marius conquers Jugurtha and the Germans.

340. Marius, the Saviour of Rome. — The people demanded a leader who was incorruptible. They found one in Gaius Ma'ri-us, an uneducated man of humble parentage, but an able general. Marius found the army honeycombed with corruption. He reformed it, defeated Jugurtha and his allies, and, with the aid of Lu'cius Sul'la, captured Jugurtha. He was at once reëlected consul and was recalled to Italy to repel the invasion of two hordes of Germans, the Cim'bri and the Teu-ton'es. These tribes, having defeated four consuls, were threatening to seize the rich lands of northern Italy and plunder the wealthy cities. Six years in succession Marius held the consulship. In 102, at Aquæ Sex'ti-æ, in Southern Gaul, he destroyed the huge force of the Teutones, and the next year, at the Raud'ine plain in northern Italy, he annihilated the Cimbri as well. For four centuries, Rome was comparatively free from invasion by the barbarians.

By yielding citizenship Rome finally overthrows the Italians.

341. The Social War. — Marius made the army democratic by abolishing social distinctions and by admitting landless men from Rome and Italy into the legions, but he did nothing for the Italians. As the Italians were oppressed by the Romans, they formed a new Italian state which they defended in a war known as the social war, from the Latin word "socii," meaning allies.[1] Rome took prompt and vigorous measures to crush the revolts, but the Italians were not conquered. Then the Roman government offered full citizenship to those Italians who had remained loyal. Later the same rights were granted

[1] A tribune, Marcus Drusus, tried to secure for the discontented Italians the rights of citizenship which Gaius Gracchus had proposed for them. His law was passed, but Drusus was assassinated, and the law was vetoed by the senate.

to those who swore allegiance to Rome within sixty days.[1] These laws and a vigorous campaign by Sulla ended the war, although more blood was shed before the new Italian citizens were finally enrolled as voters. *The number of Roman citizens was more than doubled by these changes, and Italy from the Rubicon to Tarentum was united into a single state.*

The Struggle of Military Leaders for Supremacy (88–46 B.C.)

342. The War with Mithridates (88–84 B.C.). — Contest for command in the Mithridatic war (88 B.C.).

Disorder and violence were common features of the party strife that went on at Rome each year, but as yet no leader had used an organized army to secure power. Sulla, the aristocrat, champion of the senate, was the first to introduce the army into Roman politics. Unfortunately he had many successors. He did this in order to secure command of the force to be sent against Mith-ri-da'tes, king of Pontus. The assembly had voted that Marius, the democratic leader, should have the command; the senate, on the contrary, selected Sulla, the leader of the aristocrats.[2]

Conquests and massacres of Mithridates in the East.

Mithridates seemed as great a danger as the invasions of the Cimbri and the Teutones a few years earlier. He was king of Pontus, on the south shore of the Black Sea.[3]

[1] The Italians wanted full rights of citizenship as a protection. They did not care particularly about voting in Rome, but they did wish to be able to protect themselves from insult and their property from seizure. Only full citizens were really able to do this.

[2] As soon as Sulla left Italy, however, Marius and his friends re-entered Rome, where they murdered the friends of Sulla and plundered their homes. Marius was no longer an able general and a wise leader, but a harsh, revengeful old man who died soon after this butchery.

[3] He was a man of gigantic stature, able, and cruel, but with a polish that came from a Greek education. On an appointed day he had massacred all of the Italians in Asia Minor, men, women and children, numbering perhaps one hundred thousand.

Having conquered his immediate neighbors, he had incited all of the eastern provinces of Rome to revolt. Mithridates then crossed into Greece and was joined by the Greeks and many of the Macedonians.

Sulla conquers Mithridates.

Although Sulla had only a small army, he had no great difficulty in defeating the forces of Mithridates and driving them out of Europe. Mithridates was glad to make peace by surrendering most of his conquests in Asia Minor. He preferred to wait for a more favorable time to attack Rome (§ 344).

Sulla's proscriptions (82).

343. The Rule of Sulla. — After conquering Mithridates, Sulla returned to Italy, which the democratic party defended to the best of their ability. By a victory just outside the Colline Gate of Rome, he gained complete control of the government. Sulla immediately began a series of proscriptions in which he and his followers murdered their enemies and seized their property. No one's life was safe, for a fresh list of those that might be killed for a reward was published every day, and private enmity or greed caused the death of many men of ability or wealth who had not opposed Sulla. The horrors of these fiendish proscriptions were not forgotten for two generations. Sulla completed his work by reëstablishing the rule of the senate in a constitution which also introduced some necessary reforms.[1] The constitution lasted barely a decade, but Sulla had set an example of rule by "blood and iron" that other Romans were quick to follow.

[1] Sulla restored the rule of the senate. He tried to cripple the tribune by not allowing a person who had been tribune to hold any other office. These changes lasted but a few years. Other changes lasted longer. He increased the number of financial and judicial officers in Rome and Italy, since more were needed. He prescribed that none should hold important offices until he had served in lesser offices, thus giving the higher magistrates training for their work. These reforms might have been valuable, had not Rome already abandoned civil rule for leadership by its great generals.

344. Pompey. — Soon after the death of Sulla, a young man named Pom'pey became the most prominent citizen of Rome. Pompey had helped Sulla, had conquered Spain by the aid of assassins and had put down the revolt of the gladiators under Spar'ta-cus. In a remarkably short campaign of forty days, Pompey swept the pirates from the eastern Mediterranean. Then he again conquered Mithridates, accepting all of the glory that belonged to his immediate predecessor. Pompey also invaded Syria and Palestine. In Jerusalem Pompey not only visited the temple but entered the Holy of Holies. He thus gave Rome a claim to lands in the east Mediterranean coast, as well as most of Asia Minor.

Conquests of Pompey

Pompey the Great.

345. Cicero and the Conspiracy of Catiline. — While Pompey was in the East an attempt was made by Cat'i-line to gain control of the government of Rome. He gathered about himself an army of discontented men. When Catiline was denounced in the senate by Cic'e-ro, who was consul that year, he fled and his army was destroyed.

Catiline's plot.

Cicero was an able man and a great orator. He was a "new man," since he did not belong to one of the families that held most of the offices. His orations and writings were polished and interesting, but Cicero was vain and timid. The work of preserving and reorganizing Rome was left to men of tougher fibre.

Cicero, the man and the orator

346. The First Triumvirate. — When Pompey returned

The alliance of Pompey, Crassus and Cæsar.

to Rome, after the defeat of Mithridates and the pirates, with a great, if rather undeserved, military reputation, he found that the ruling nobles were jealous of his fame. He therefore allied himself with a rich man named Cras'sus and an exceedingly popular patrician, Ju'lius Cæ'sar. This alliance of Pompey, Cæsar and Crassus was called the first tri-um'vi-rate. These three men practically dominated Rome. After a year as consul, Cæsar was appointed proconsul of Gaul for five years.

Julius Cæsar.

347. Julius Cæsar. — Julius Cæsar is one of the most interesting, as well as one of the ablest men of history. Although he belonged to a patrician family, he was related by marriage to Marius, the leader of the popular party, and had sided with Marius against Sulla. After Sulla's death he had been elected to positions in which he had entertained the populace of Rome at great expense, his creditors paying the bills. Cæsar realized as perhaps few men did that Rome could never be governed again by either the senate or the assembly. Since Rome must be ruled by one man, a military leader, Cæsar decided to be that man, and he sought in Gaul the army that should make him master of Rome.

Cæsar conquers Gaul, and Gaul gives him military help.

Cæsar conquered Gaul in a series of brilliant campaigns that he describes graphically and simply in his well-known, if not well-beloved, book on the Gallic war. By skilful diplomacy he solved the serious problems of the Gallic tribes. Cæsar united Gaul and made it half-civilized, giving the province a firm, wise rule. Gaul helped him even more, for it gave him military experience. It furnished him an army of veterans who were greatly attached to him and would do anything for him.

348. Pompey *versus* Cæsar. — Cæsar needed this experience and this help. The senate and Pompey, fearing Cæsar, told him to give up his command and return to

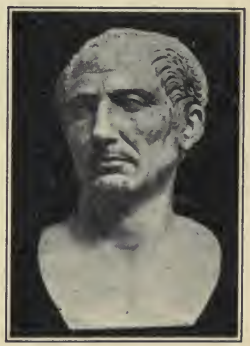
By defeating Pompey, Cæsar becomes master of Rome.

Rome. Knowing that he would not be safe in Rome if he were alone, Cæsar crossed the Ru'bi-con River with his army (49 B.C.).[1] Pompey and his friends immediately fled. Cæsar at once made himself master of Rome and Italy, treating with generosity his opponents who had remained. With his army he followed Pompey into Greece, where he defeated him. Pompey fled to Egypt, where his head was brought to the conqueror. *In three years from the time that he crossed the Rubicon, Cæsar had made himself master of the Mediterranean world.*

The Establishment of an Empire, 46 B.C.–14 A.D.

Powers held by Julius Cæsar.

349. The Work of Cæsar. — In order to carry on his work Cæsar concentrated in his own hands almost autocratic powers. Not only was he *im-per-a'tor*, that is, military commander, but he held the offices of dictator, consul and many others.[2] Cæsar enlarged the senate and permitted some provincials, especially the Gauls, to have full Roman citizenship.



Julius Cæsar.

Political and social reforms of Cæsar.

By establishing sound government in Rome, Cæsar virtually changed the decaying and disorderly republic into an empire. He looked after the health and order of the imperial city. He reduced the mob that had been

[1] The Rubicon separated Italy from a province on the north. Governors were not allowed to return to Italy with their armies, an act of that kind being considered treason. That is the reason that Cæsar hesitated at the Rubicon and finally plunged in, saying, "The die is cast."

[2] He exercised the powers of chief judge and of tribune. He could not hold the office of tribune, since he belonged to a patrician family. Naturally all branches of the government were under his authority, so that Rome and her dominions were governed according to his wishes.

fed at public expense, partly by establishing in the provinces colonies of Roman citizens, a scheme proposed by Gaius Gracchus years before. By making the provincial governors responsible directly to himself, and by creating a system of more direct taxation Cæsar gave to the provinces a much better and a much less costly government. He introduced the calendar from Egypt, since New Year's day under the old Roman calendar came only a short time before the spring solstice in March. One of the months of the reformed calendar he named after himself, July. These examples of reform show how extensive and thorough were the changes made by Cæsar.

Cæsar's death.

350. The Second Triumvirate. — Cæsar's autocratic rule aroused against him the envy of many who wished to overthrow him. As Shakespeare has so vividly told us, Cassius and Brutus were among the leaders of the conspiracy against Cæsar. In March, 44 B.C., Cæsar was attacked in the capitol and fell, mortally wounded, at the foot of Pompey's statue.

Octavius and his associates.

Cæsar's work did not die with him. His nephew and adopted son, Oc-ta'vi-us, arranged a second triumvirate with Mark Antony and Lepidus, Cæsar's master of the horse. Octavius, although a mere youth at this time, showed himself a cold-blooded and unprincipled schemer. Without mercy these three triumvirs hunted down their enemies in Rome and abroad. So many estates were confiscated by the triumvirs that no buyers for land could be found, although it was offered at very low prices. For years Italy had been losing her people, who had gone to Rome or the provinces. After the proscriptions of the triumvirs farms, hamlets and even cities were practically abandoned.

351. The Success of Octavius. — After ten years of autocratic rule, Lepidus having been dropped, Antony and Octavius quarrelled. Their forces met at Ac'ti-um

(31 B.C.) off the west coast of Greece. Antony and his sweetheart, Cle-o-pa'tra, Queen of Egypt, sailed away, leaving their fleet to its fate. A little later Antony committed suicide in Egypt in order that he might not be captured by Octavius. Octavius becomes master of the Roman world.

Cleopatra was considered the most beautiful woman of her time. She had charmed Pompey, and Cæsar and Antony, but her charms made no impression on Octavius. Rather than march through the streets of Rome in the "triumph" of Octavius, Cleopatra killed herself. Cleopatra.

Octavius was now master of the Roman world. On his return to Rome he celebrated a triumph and closed the gates of the temple of Janus, an act signifying that the Roman world was at peace. But three times had these gates been closed since the days of Romulus. The return of Augustus to Rome.

352. The Need of Empire. — The people welcomed the strong rule of one man because they were tired of the quarrels between military leaders. During the preceding century there had been so much disorder in Rome and in Italy that life was not safe. On the sea piracy was common, even after the time of Pompey. In some of the provinces brigandage was continuous; in others it was merely intermittent. The empire promised peace. Need of peace and order.

There was need of a strong hand to protect business and stop the exploitation of all Roman possessions. A law had already been passed reducing the rate of interest that capitalists might charge to one per cent a month. A government was needed that would enforce this law, that would safeguard proper investments of capital, at the same time that it checked speculation. Protection of business.

353. Changing Conditions in the Roman World. — The Roman world had been prepared for a Roman empire in many ways. Rome was no longer a city of Romans. It was cosmopolitan, its population being made up chiefly of provincials and other foreigners. As rulers, merchants or Growing unity within Roman world.

soldiers, the Romans and Italians had gone to every part of the Roman world. The Mediterranean world was becoming Romanized (§§ 382–387). It was demanding a government capable of ruling a world-state.

Political, economic and social demoralization of Rome and Italy.

As neither the senate nor the assemblies had been capable of ruling the empire, Rome and Italy had become demoralized. Bribery, vote-selling and mob influence were not the worst evils that existed. In business, men seemed to have lost all idea of right and wrong. There was little respect for the sacredness of family life. The moral standards of society were shockingly low. Although these changes were not due to the lack of good government, they were aggravated by the misrule of the preceding century. In time, with better government, the conditions in Rome and Italy improved very much.

Autocratic powers held by Augustus.

354. The Rule of Augustus. — As soon as Octavius was in control of the Roman world, he offered to give up all of the extraordinary offices that he held and restore the rule of the senate and assembly. The people at once thrust new honors on him, proclaiming him Au-gus′-tus, 27 B.C., and adding to his office of imperator, from which we get our word emperor, the power of consul within the city and proconsul outside. He himself preferred to be called *prin′ceps*, that is, first citizen, some-

Augustus.

what like Pericles, the "uncrowned king" of Athens, and he referred to the years of his reign by the years that he held the power of tribune. He did this to gain favor with the common people, the tribune being primarily a popular official.

The preservation of republican forms in the empire.

Although Augustus held almost absolute authority, he carefully preserved the forms of republican rule. The assemblies met, made laws, and elected magistrates. The senate deliberated as in former years. The rule of Augustus was one of influence as well as power, for he was now moderate, kind and beloved by his people.

The two classes of provinces and their government.

355. The Provinces under Augustus. — As a wise general and statesman, Augustus extended the territories of the empire to the Rhine and the Danube on the north, to the Euphrates on the east and to the Sahara desert on the south. He reorganized the provinces, continuing the provincial reforms of Julius Cæsar. He divided all provinces into two classes, the senatorial and the imperial. The senatorial provinces were the older and more settled provinces which were directly under the supervision of the senate. The more distant and exposed provinces Augustus kept under his own direct supervision, since the army was needed to repress outbreaks of the people or invasions from abroad. The provinces became orderly, and a juster method of collecting taxes greatly lightened the burdens of the oppressed provincials.

Public buildings and improvements of Augustus.

356. Rome under Augustus. — Augustus ruled the empire until his death in 14 A.D. He was therefore able to do a great deal more both for the provinces and for Rome than Julius Cæsar had been able to do in the two or three years of his rule. So many improvements did Augustus make in the imperial city that he could justly boast that he "found Rome brick and left it marble." [1]

[1] This applies to the public thoroughfares and buildings, not to the homes of the people.

Bread and games for the populace.

Augustus was very generous to the people. He extended the number of persons to whom free corn was granted. He furnished more elaborate games and amusements for free entertainments of the populace. By his direction the water supply of Rome was improved greatly. But when the people suggested that free corn and free water should be supplemented by free wine, even good-natured Augustus rebelled.

Deification of the emperor.

After his death Julius Cæsar was deified by the Romans. Augustus did not wait for death, but set up in many places in the provinces altars for the joint worship of Rome and Augustus. Thus we see that it was Augustus' ambition to be not only the ruler of Rome, but to be associated also with the gods as the divine ruler of the empire.

Germany remains free from Roman influence.

357. Germany and Palestine under Augustus. — The reign of Augustus brought epoch-making changes to Germany and Judea. The Germans had pressed across the Rhine so many times that Augustus decided to invade Germany. One of his generals crossed to the Elbe, but a few years later (9 A.D.) the Germans under Ar-min'i-us rose in rebellion against the Roman governor, Var'us, and destroyed a Roman army. After news of the disaster reached Rome, Augustus was heard to exclaim, "Varus, Varus, give me back my legions." The attempt to make Germany a Roman province was abandoned, and the Germans were allowed to develop without coming directly under Roman influence.

The birth of Jesus Christ.

During the reign of Augustus a leader far greater than Augustus was born (5 B.C.), in the little village of Bethlehem, in Judea. The birth of Jesus Christ, with his teaching, and crucifixion and resurrection under Augustus' successor, Ti-ber'i-us, introduced into ancient civilization a new element whose influence upon humanity was to exceed that of the justly famous civilizations of Greece and Rome.

Literature before Augustus.

358. Roman Literature. — Augustus and many of his supporters patronized letters very liberally. In the last years of the republic there had been several distinguished writers in Rome. *Cicero* (§ 345) was famous not only as an orator, but as a man of letters. He has left us some of the best pictures that we have of life in his day. *Cæsar* wrote chiefly of war, but his simple, direct style makes his writings literature instead of annals. *Sal'lust* was a keen writer and critic.

The Golde Age of Roman literature.

The reign of Augustus produced several famous writers and this period is frequently called the Golden Age of Roman literature. In the time of Augustus *Vir'gil* wrote his great epic, the Æneid (§ 130). *Li'vy* gathered all of the old legends and accounts, writing a history of Rome in more than a hundred books. Like Herodotus, Livy was rather too credulous and his accounts may not always be absolutely depended upon. *Hor'ace* was famous for his Odes and other shorter poems.

Writers after Augustus.

Although no age in Roman history was so famous for its literature as that of Augustus, the period immediately following produced several notable writers and philosophers. *Tac'i-tus* wrote of the Germans and the invasion of Britain. Many of the quotations in chapter XIV are from Tacitus. *Ju've-nal's* Satires criticised severely the manners and morals of his time. *Sen'e-ca*, the tutor of the emperor Nero, and *Mar'cus Au-re'li-us* (§ 394) were two great Roman philosophers.

The declin of senatorial rule.

359. Summary. — In 133 B.C. Rome was ruled by her corrupt nobles through the senate. An attempt was made by the tribunes Tiberius and Gaius Gracchus to overthrow the power of the senate and restore that of the people. Both of the Gracchi met violent deaths. Marius saved Rome from the invasions of the Cimbri and the Teutones, but he could not establish order. The Italians objected to the narrow policy of the senate and secured the right to help rule Rome.

Rule of Rome by a succession of military commanders.

After the admission of the Italians it became more evident that Rome must be ruled by one man, a military leader. Marius failed to become ruler of Rome because he lacked ability. Sulla, the conqueror of Mithridates, king of Pontus, next became the leader in Rome, using his army in Italy to enforce his wishes. Sulla was narrow and vindictive and failed partly because he tried to rule through the senate. Pompey the Great, who conquered the East, was obliged to form a triumvirate with Cæsar and Crassus in order to have power in Rome. Later he quarrelled with Cæsar, who had gained an army and military experience in Gaul. Cæsar crossed the Rubicon into Italy, defeated Pompey at Pharsalus (48 B.C.), and made himself master of Rome.

Cæsar shows the way to an empire which Augustus established.

Cæsar held many offices and ruled Rome wisely but arbitrarily until he was assassinated by men who insisted on having a republic. His adopted son, Octavius, after forming the second triumvirate, quarrelled with Antony, defeated him at Actium (31 B.C.) and made himself in turn master of Rome. Rome had already been prepared for empire, politically, economically and socially. Octavius was hailed as Augustus, and held many offices or powers, but kept up the forms of the republic. Really he established an empire (27 B.C.). He reorganized the provinces into two classes, senatorial and imperial. He established direct taxes. He gave Rome a better water supply and finer buildings. In his reign, which has been called the Golden Age, literature flourished, and Jesus Christ was born. For two centuries after Augustus the Roman empire remained at its height.

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Questions

1. Explain as clearly as possible the difference between the law and the fact in the government of Rome 133 B.C. How is the corruption of Rome shown by the attempted reforms of the Gracchi? in the struggle with Jugurtha?

2. Compare the plans, powers and work of Tiberius and Gaius Gracchus.

3. How did the Gracchi injure Rome (1) by maintaining their power by illegal means? (2) by distributing cheap grain to the people?

4. Show the importance of the Social War. (Compare § 385, next chapter.)

5. What did Rome owe to Marius, Sulla and Pompey as military leaders? as civil rulers?

6. Of what value were the triumvirates to their members? Could a triumvirate be possible except as a temporary expedient, in a time of transition?

7. Make a table showing the powers held by Cæsar and Augustus, and the reforms made by each.

8. Show how the Roman world was prepared for empire, politically, economically, socially.

9. Compare taxation and the rule of the provinces under the late republic and under the empire.

10. Why did Rome need an imperial government?

CHAPTER XII

THE ROMAN WORLD

Rome and the Empire

The Rom Forum an its build- ings.

360. Imperial Rome — The Forum. — The Rome of Augustus and his successors was a city of more than a million people, very different in size and appearance from that ancient Rome which had defied and finally had defeated Hannibal. The centre of the Roman world is still the Forum,[1] a long, rather narrow area between Rome's two most famous hills, the Capitoline and the Palatine.[2] In the views of the Forum on the next page, we are looking toward Capitoline hill. At the extreme left we see the palaces of the Cæsars. Near the centre the base of the basilica of Julius (Cæsar) is still to be seen in the upper picture. Beside this ran the "Via Sacra," the Sacred Way, which began at the golden milestone from which all distances were reckoned on the famous Roman roads. Directly in front of us formerly stood the famous platform, marked by shafts in the lower view, and decorated with the beaks of captured galleys. This platform was called, from the Roman word "beaks," the rostra, thus we get the word rostrum. To the right of this platform, beyond the later triumphal arch of Septimius

[1] Besides the Forum were forums of the Cæsars and of later emperors, usually constructed to the north of the Forum of the republic, that is, at the right of our views of the Forum.

[2] The Forum was drained after the founding of the republic by the famous "Cloaca Maxima." Tradition, however, assigns the building of this great sewer to the time of the Etruscan kings.

Severus, was the senate house. The heights in the background were crowned by the temples of Jupiter and Juno.

Arches, circuses, amphitheatres and other buildings.

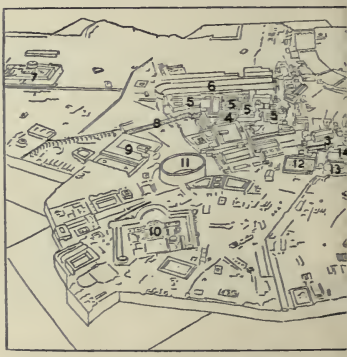
361. Imperial Rome — Public Buildings. — If we were to turn around, we should see, near at hand, the arch of Titus, and, farther away, the Colosseum and the arch of Constantine. All of these were erected by emperors later than Augustus. Beyond the Palatine hill, between that

The Forum To-day.

The Forum, Restored. *By Gatteschi*

Reconstruction and photo by P. Bigot, architect.

1. Capitoline Hill.
2. Temple of Jupiter Capitolinus.
3. Roman Forum.
4. Palatine Hill.
5. Palaces of the Emperors.
6. Circus Maximus.
7. Baths of Caracalla.
8. Claudian Aqueduct.
9. Temple of Claudius.
10. Baths of Trajan.
11. Colosseum.
12. Forum of Peace.



GENERAL VIEW OF IMPERIAL

CALIFORNIA

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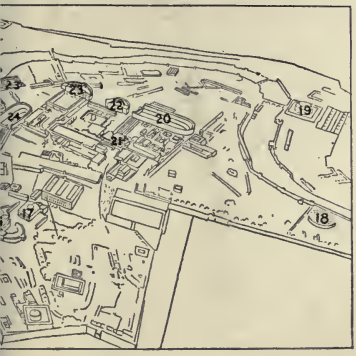


13. Forum of Augustus.
14. Forum of Cæsar.
15. Forum of Trajan.
16. Baths of Constantine.
17. Temple of the Sun.
18. Mausoleum of Augustus.
19. Mausoleum of Hadrian.
20. Stadium.
21. Pantheon.
22. Odeon.
23. Theatres.
24. Circus of Flaminius.

, RESTORED (Time of Constantine).

UNIV. OF
CALIFORNIA

and the Aventine hill, was the Circus Maximus, the largest and most famous of the circuses in the empire. If we were to ascend Capitoline hill, we could look out across the Campus Martius, on which stood the fine Pantheon, built

The Colosseum, Present Condition.

for all gods, and many attractive theatres, porticos and baths. Across the river in this direction the emperor Hadrian erected a beautiful mausoleum, which still stands and is called the castle of St. Angelo. Beyond this, where to-day we find St. Peter's church and the pope's residence, the Vatican, was one of the many circuses of Rome.

Lack of sanitation, proper building laws and fire protection.

362. Public Welfare Work in Rome. — Long before the days of the republic, it had been necessary to drain the marshes between the principal hills, in order to have land for business and houses, as the city grew. Even in the time of the empire, however, the public sanitation was imperfect and there was almost no attempt at street cleaning or collection of garbage. There were regulations

in regard to the height of buildings, but the streets were narrow and vacant land in building districts was more uncommon than in lower New York to-day. Fires were frequent and there was no fire department except the guardians of the peace, who used buckets and other primitive fire

The Pantheon.

apparatus.[1] Building regulations must have been poor or carelessly enforced, for many buildings fell down each year.

Aqueducts and fountains gave free water.

There had been aqueducts before Augustus, but the new aqueducts constructed under that emperor and Claudius greatly improved the supply of water. Public fountains were placed in all of the numerous plazas. From these water was supplied free to all.

[1] Crassus, the triumvir (§ 346), made a large part of his money by buying up houses that were on fire, or were near those on fire. His own followers then aided in extinguishing the flames.

In spite of several thousand guardians of the peace, Rome was disorderly as well as dirty. Life was not always safe in daylight, and it was not wise for a Roman to go about without attendants at night.

Lack of proper police protection.

363. Cities of the Empire. — The early Roman empire was largely an empire of cities, especially in the East. The older cities did not imitate Rome very closely, but were frequently more distinguished as centres of commerce and culture than Rome. In every city of importance there were fine public buildings and arches and statues, as there were in Rome, sometimes erected at public expense and sometimes donated by rich provincials. In the West

The cities of the empire were often little Romes, with some self-government at first.

Ruins of the Gymnasium of Hadrian, Athens.

there were fora, circuses and theatres, as in Rome. Most cities had assemblies, local senates and magistrates, chosen by themselves, with the consent of Rome. These municipalities taxed themselves, paying to the Roman representatives the amount to be set aside for the imperial treasury.

Roman Bridge and Aqueduct. (Pont du Gard, South of France.)

Roman Theatre, Orange, France.

364. Provinces of the Empire. — Within the boundaries favored by Cæsar, established by Augustus, and retained by most of the later emperors, that is from the Euphrates River to the Atlantic Ocean and from the Sahara Desert to the Rhine and Danube rivers, there were numerous provinces, besides Italy and Egypt. Italy was at first a country more important than the provinces, although later it too was divided into provinces, when the cities began to decline and the older large provinces were found to be too large for satisfactory government. Egypt was the personal property of the emperor.

Extent of the empire.

To each of these provinces the emperor or the senate (§ 355) sent out governors, or deputy governors. These men and their numerous assistants looked after the preservation of order and the administration of justice. Agents of Rome supervised the collection of the taxes, especially in those districts that did not have the right to levy their own direct tax.

Deputies and agents.

Classes in the Roman World

365. The Upper Classes, the Senators. — There were two upper classes in Rome, the senators and the knights. The "senators" included not only those who sat in the senate, together with their wives and descendants, but all those fortunate persons on whom the emperor conferred senatorial rank. A man was less anxious to become a "senator" because of the power that he could have as an official of the government than for the social prestige that he gained. Choice seats were reserved for senators in the theatres and at all games. Senators alone had the right to wear a broad purple stripe down the front of their cloaks, or togas, and they were permitted the use of the title "most honorable." By custom senators were not allowed to engage in business, except through

The "senators" as a social class.

clients, so that the senatorial class became a kind of landed aristocracy, in Italy and in the provinces.

The knights, a capitalist and social class.

366. The Knights. — The other wealthy class of Rome and of other important cities was the capitalist class of knights. These men had a social position a little lower than that of the senators. On the front of their togas were two narrow purple stripes. They were the bankers and the men that handled all of the "big business" of the Roman world. They were frequently selected for positions of importance under the empire, because of their business ability and experience.

Three middle classes.

367. The Middle Class. — The middle class might be said to include (1) all of the professional people and small tradesmen of Rome and the other large cities, (2) the well-to-do city-dwellers, or the smaller landed proprietors living near the cities, of the provinces; and (3) the independent small farmers of the country districts.

The privileges and disabilities of the moderately wealthy provincials.

Most of the honors that came to this class came to the moderately wealthy citizens of the provincial "mu-nicip'i-a." These men were allowed to hold the local offices and sit in the local senate. They were obliged to guarantee the payment of taxes from their city to the imperial treasury. As the cities declined, there was less honor in the holding of municipal offices, and, as wealth became scarcer, the burdens of taxation bankrupted a great many of these small landed proprietors.

The decline of the middle class.

368. Decline of the Middle Class. — In fact, in time all of the middle classes declined, the richer members gaining for themselves positions in the upper classes, and the poorer members dropping back into the lower classes. Before the second Punic war, most of the people of Italy had belonged to a middle class of small farmers. In the late republic the middle class declined rapidly, and in the later empire it almost disappeared (§ 408).

369. The Lower Classes of Citizens. — The lower

classes of citizens included the majority of all Romans and dependents, not including slaves. The freedmen were the most valuable of these citizens of the lower order, for they had usually been trained to habits of industry and thrift. The freedmen were also anxious that their children should occupy positions of honor. The sons and grandsons of freedmen often became not simply members of the middle class, but knights or senators.

Importance of the freedmen.

The freedmen were fewer in number than the clients, attendants and general rabble of every city of the empire. Free food was furnished to many of those that waited in the anteroom of the lord's house to serve him, or attended him through the streets, for every noble desired a large "following." More than 200,000 citizens of Rome alone received about a bushel of wheat a month from the state. Of this class in general, it has been said that they existed for "bread and games." To be fed and amused at public expense seemed to them sufficient reason for existence.

The clients and the rabble.

370. Free Workers. — Most of the free inhabitants of the lower classes were employed, except on holidays. Their work was done either in their own homes or shops, or in the home of their patron or employer. There were no large factories such as we have to-day, for there was no machinery worthy of the name. Because their tools were poor, the workers did not accomplish a great deal, and because they were obliged to compete with slaves, they never obtained more than a living wage, or a better social position. The Romans did not make any distinction between an artist and a house-painter, between a sculptor and a stone cutter, between a master mechanic and any other metal worker. All of them were humble wage-earners, who were despised. On the farms the agricultural laborer was almost worse off than the city artisan, for there was greater competition with slave labor.

Poor social and economic position of artisans.

From a very early date the workers who did the same

The Roman gilds.

thing were united in associations, or gilds. These were religious and social organizations that did not take any active part in politics, and did not use the strike or any other means to improve their condition. Probably their low social position and their low wages were due to competition with slaves.

How the supply of slaves was replenished.

371. Slaves. — A fair proportion of the population throughout the empire and a majority in Sicily, southern Italy and a few other localities, were slaves. Slaves were acquired at first through conquest. Later only a small part of the supply of slaves came from the frontier. Men who fell deeply into debt sometimes sold their children. Kidnappers were constantly at work in the cities and sometimes along the highways and the high seas, and a business was made of rearing children who had been "exposed" by their parents. Nevertheless the price of slaves rose during the empire, because the supply fell far short of the demand.

Distinction between the city slave and the uncultured farm slave.

Slaves did a large part of the work in the empire, since manual work was despised, and workers were treated as menials. A sharp distinction was drawn between the city slave, frequently an educated or cultured Greek or Syrian, and a farm-hand who was necessarily strong and usually brutal. In the cities slaves were sometimes tutors and secretaries, managers of large businesses, or skilled artists.

Slave in Fetters.

Harsh or cruel treatment of slaves.

372. Treatment of Slaves. — As slaves on the large estates were treated very harshly by overseers, they often rebelled in terrible slave insurrections. Slaves were usually kept chained, and at night were locked in the prison house, where refractory

slaves were also punished cruelly. City slaves were treated better, although a slave's life was not respected by his master until the later empire, and a Roman matron punished her slaves severely, if she happened to be irritated. Slaves were allowed to earn extra money and buy their freedom. Masters frequently freed slaves in order to have a large following of freedmen clients.

Gradual "emancipation" of women.

373. The Position of Women. — Women had always been freer in Rome than in Greece (§ 228). Even when the Roman matron was legally under the absolute rule of the "pater familias," she had a position of dignity and honor. Gradually the authority of the father over his wife and children was reduced legally, and, to a much greater extent, actually. In marrying, women usually remained under the power of their fathers instead of coming under that of their husbands.

Marriage and divorce among the upper classes.

Under the late republic, women lived practically separate lives from men. The Roman family no longer was important among the upper classes. One satirist said that women counted their ages less by the number of years than by the number of their husbands. Divorce occurred with scandalous frequency. As one non-American writer naïvely expresses it, "Nothing like it has been seen until modern America." The custom of adopting sons to carry on the family name and to continue the veneration due to ancestors was almost universal among the upper classes, for most of the nobles had no sons of their own.

Women of the middle and lower classes.

Among the middle and lower classes women were probably deserving of more respect. Although there was a great deal of loose living among the people in the late republic and the early empire, most writers exaggerate the immorality prevailing among the later Romans.

374. Children and Education. — When a Roman child was born, it was brought before its father. If he wished

Roman boys and girls.

to bring it up, he lifted the child from the floor. Soon after a charm was hung from a cord about its neck. The boys wore these charms until they put on the toga of a man, at the age of 16. The girls wore theirs until they were married.

Home training and school instruction.

Horsing a Boy.

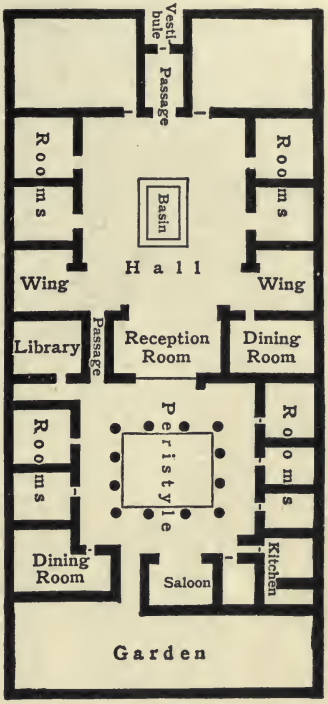
The girls were trained at home to spin, weave, sew and look after simple tasks. The boys imitated their fathers. They were trained by slaves, and, as they grew older, were sent to school. No modern schoolboy hates his school as much as the Roman boys did theirs. The masters were usually coarse and frequently uneducated. A little reading and writing were taught, the master reading aloud from a book that was unwound from one stick and wound on another, somewhat like a roll of music for a player piano. Arithmetic was studied on an "ab'a-cus" or counting board. When the boy forgot his lines or did his work poorly, he was forcibly reminded of his failure.

Life of the People

The conventional city house with hall and peristyle.

375. Roman Houses. — The middle classes did not often own separate houses unless they were small farmers. Each family in the wealthier classes, on the contrary, always owned a city house and one or more country villas. The conventional form of the city house is shown in the accompanying diagram. One entered by a door that opened outward on the street. In going out a person called aloud so that the passer-by should move away from the door, as

the streets were exceedingly narrow. Inside, the entrance passage led to a large open hall, perhaps with a fountain in the centre. Farther back was another large room surrounded with columns after the Greek fashion. This was called the peristyle. The bedrooms were at the sides, sometimes above. Expensive draperies, fine couches and handsomely carved chests and bedsteads were to be found, but the houses contained few comforts. Running water was used in many city homes, as we know from the excavations at Pompeii.



Typical Scheme of a Roman House.

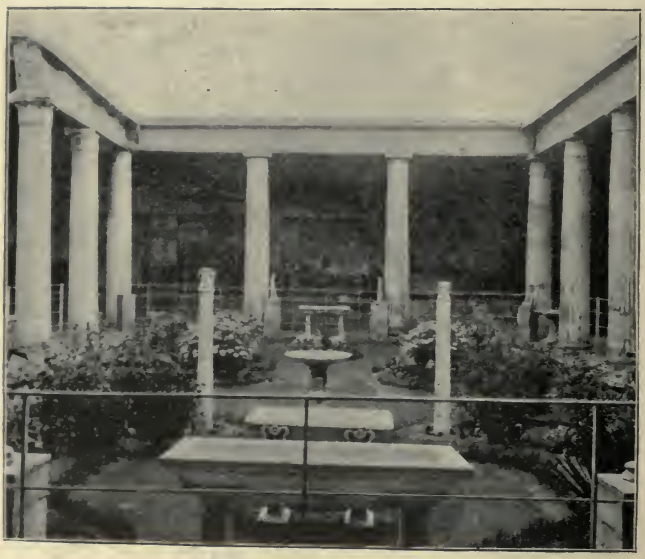
The country villas were larger, less conventional in arrangement and surrounded by beautiful gardens.

Country villas.

376. Roman Tenements. — Naturally the people of the mob lived in mean quarters, amid dirt and filth. Many of those in the large cities lived in beehive tenements called "insulæ," because they resembled islands, being separated from their surroundings on all sides by alleys. These tenements were several stories in height and were built in the most defective manner. Fires were exceedingly common in Rome and walls were continually giving way. Much of the wheat was exchanged at the baker's for bread but a great deal of the cooking was done at home. Pure water could be obtained

The poorly built "insulæ" and the needs of life.

House Furniture.



Peristyle in House of the Vettii.

free at the public fountains and wine could be purchased at a price less than twenty-five cents a gallon in our money.

377. Roman Dress. — The Roman men wore few clothes. It was unusual to wear hose or shirts. There was a woolen, or possibly a linen, tunic, or loose shirt or coat, over which was folded the large white woolen robe called the "toga" which only a Roman citizen might wear.

Tunic and toga of the Roman citizen.

Toga.

Dress of the women.

The dress of women was not radically different from that of the men, for the ladies also wore one or more long tunics and used a robe which was essentially a feminine toga. Naturally the women used much finer materials, more elaborate patterns and many more ornaments. They dressed their hair elaborately, but wore no hats. Sandals were used at home, and in public a kind of boot fastened with straps.

Importance of the baths and games.

378. Diversions: The Baths. — The Roman spent a large part of his time at the baths, which were large and magnificent club houses. Here he met his friends, talked politics or possibly business, considered the latest gossip and discussed the coming chariot races. In the later days of the empire the baths were thrown open free, or at a nominal charge, to all citizens. These public baths were of course more like "people's palaces" than exclusive club-houses. When the aristocrat was not at the bath, or entertaining at home, he might be found in his reserved seat at the circus, or the amphitheatre, or even at the theatre.

Baths of Caracalla, Exterior.

Holidays, festivals and public games.

379. The Theatre. — As about one day in four was a holiday on which games or festivals were given, the populace of Rome never lacked for amusement. One of the most extended of the festivals was that of Saturn, the "Sat-ur-na'li-a," the third week of December. For several days there was merrymaking, the servants being allowed special liberties. Presents were exchanged at this time and again on New Year's day. Most of the expense of the holiday games in the amphitheatre or circus

was paid from the imperial treasury, but the officials who had charge of the games were expected to use large amounts from their own purses in addition. Lavish expenditures for the amusement of the mob meant popularity, and, in the late republic, it meant votes and popular support.

Comparative lack of Roman interest in plays.

The theatre was devoted to the drama. The building was somewhat like that of the Greek theatre and the plays were often copied after the new Greek comedy of Alexandria (§ 245). Although the plays were coarse, they failed to appeal strongly to the Roman, who preferred bloody combats in the arena to any entertainment that was even remotely literary. Some of the theatres are said to have held from 30,000 to 40,000. Even allowing for the inevitable exaggeration, some plays must have been given before large audiences.

Brutal combats of the double theatre.

380. The Amphitheatre. — The amphitheatre or double theatre, of which the Colosseum is the best example, furnished a much more popular form of amusement. Here

Colosseum Restored.

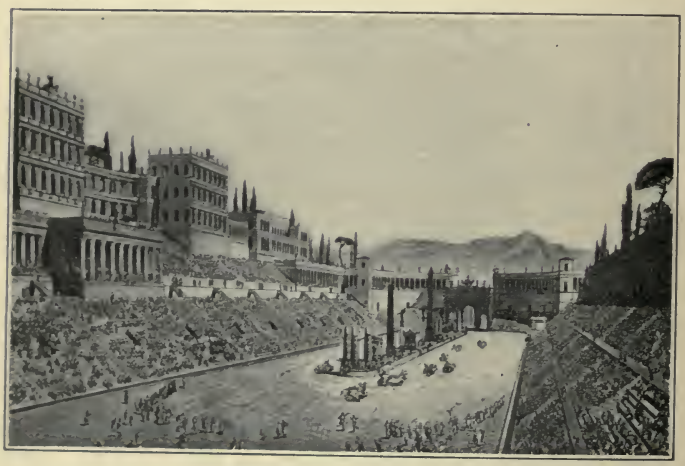
the gladiatorial fights occurred, or fierce animals were hunted, or wild beasts fought with each other or with unarmed men. Here was sport that appealed to a love of bloodshed and brutality.

Method and weapons in the gladiatorial combats.

The gladiators were usually trained athletes who fought with the weapons of their country, singly or in bands. If a man fought with especial skill, he might be saved for another combat, even if he lost; but usually the man that was overpowered looked in vain for mercy, since the spectators usually turned down their thumbs, a signal that he was to die.

Wild animal contests.

In the arena the struggles of half-famished lions and tigers and other fierce animals furnished ample excitement, whether they tore at each other, or tried to get at an armed man by whom they had been wounded.



Circus Maximus, Restored.

381. The Circus. — Chariot racing usually took place in the Circus Maximus, near the palaces of the Cæsars. This circus was enlarged several times, so that it held more

than 300,000 persons. The race course was long and narrow, the chariots being driven seven times around the partition that extended lengthwise along the course. Usually there were two or four horses for a chariot and the chariots were driven by professionals, hired by parties represented by the blue, the green, the white or the red. At a given signal the doors of the stalls were thrown open and the chariots rushed forward to get the best position at the starting line. Mishaps were frequent at the start and at the turns.

Chariot racing around the course of the Circus Maximus.

Romanization of the Mediterranean World

382. The "Pax Romana." — When, in 29 B.C., Octavius entered Rome in triumph, the gates of the Temple of Janus, which were open in time of war, were closed for the third time in the history of the Roman people. For more than two centuries after Augustus established the empire peace reigned throughout the Mediterranean world, where peace had been almost unknown before. Under the "pax Ro-ma'na," travellers went about in comparative security, merchants took long trips, a primitive postal service was established and business of all kinds prospered. The "pax Romana" meant prosperity as well as peace. After two centuries, however, the barbarians began to press harder on the borders and the imperial government was unable to keep the towns and the provinces from disorder. In 242 A.D. the gates of the temple of Janus were opened for the last time.[1]

Peace and prosperity for two centuries.

383. Roman Roads. — Before Roman times, the sea had furnished the only comparatively safe and easy highways. For military reasons, Rome had begun to build, before the Punic wars, the first of her famous Roman

[1] The "fall of Rome" did not occur until 476 A.D., but Roman religions were suppressed many years before that time.

Great extent and value to war and commerce of the Roman roads.

military roads, the Appian Way. In time these fine highways extended to every part of the empire, as is shown by the accompanying map. In Gaul alone there were more than 13,000 miles of Roman roads. They were paved with large stone blocks laid on a foundation more than two feet deep. They were so well made that some of them are in use to-day. Soldiers used them in marching to the

Appian Way, with Ruins of Claudian Aqueduct.

front. The post riders followed them. Merchants with pack-animals could be found everywhere on the roads. They were safe and convenient for foot travellers and horsemen, but they were less comfortable for chariots or carriages, being almost as rough as a cobble-stone pavement.

Commerce by sea between the great cities.

384. Roman Commerce. — Over these roads, but chiefly by sea, the great cities of the Roman empire exchanged goods. Alexandria and Antioch had extensive trade with the East. The Greek cities served as markets for the

products of the Ægean and Black Sea basins. Carthage in Africa, now rebuilt, Marseilles in Gaul, and other ports enjoyed a large trade with the interior of their respective provinces. To Rome came much of the tribute from subject cities and great quantities of food. In Rome the question of food supply was always interesting and difficult. Overcrowded as she was, Rome absorbed much from her neighbors giving in return little

Roman Roads.

besides those products of her civilization — order and the administration of law.

Some important results of Roman unity.

While this commerce was not large, it brought all parts of the empire closer together and created bonds that made easier the adoption of a common citizenship, two languages and civilizations, the Greek in the East and the Latin in the West, and a single system of law.

385. The Extension of Roman Citizenship. — When Rome made her conquests in Italy, she depended not only

Rome's policy of special privileges, with special disabilities to allies and others.

on her own citizens who were *full Roman citizens*, but on her colonists and near-by allies, who had most of the rights of citizenship, called the *Latin right*, and on dependent allies who had the *rights of Italians*. When Rome conquered a city or a people, she left to them most of their local laws, customs and self-government, granting to them certain special privileges, and not allowing them to trade with each other or look after their external affairs. By this policy of "divide and rule" Rome kept the subject cities from revolting, since they feared to lose their special privileges, while their different dialects kept them from uniting against Rome.

Extension of citizenship to Italians and provincials.

These Italians greatly desired citizenship, not so much that they might be able to go to Rome and vote, or even to trade more freely, but to protect themselves in their homes and on the streets and highways, since there was no real security for any but Roman citizens. As a result of the *Social War* (89 B.C.) (§ 341), we noticed that gradually all Italians gained Roman citizenship.. A generation later *Julius Cæsar* gave citizenship to many Gauls and other provincials. Among the early emperors, *Claudius* was conspicuous for his grants of citizenship to individuals, towns and larger districts. Finally in 212 A.D. the emperor *Car-a-cal'la*, in order to be able to levy on every one an inheritance tax which only citizens need pay, included almost all freemen as citizens. Thus in less than two centuries after the death of Augustus there was developed in Rome the idea that citizenship should be universal. This change completed the development, from the old city-state idea, by Athens and Rome, of the modern idea of citizenship.

Need of a common language.

386. The Extension of the Latin Language. — The extension of the Latin language in a sense accompanied the extension of citizenship, for all citizens wished to be able to speak Latin. At first Latin had been only the leading dialect in Latium. When all Italians became Roman

citizens, naturally they could communicate with neighboring towns more easily by using a common language — Latin. If an Italian or a provincial went to Rome, he almost of necessity used Latin.

Spread of Latin by soldiers, merchants and colonists.

The groups of merchants that went from city to city outside of Italy carried with them the Latin tongue. Garrisons of soldiers stationed in the provinces, or colonies established at different points, became centres for the spread of the language of Rome — Latin. This was not the book-Latin of the best orators, but a colloquial language, the speech of the streets and the barracks.

Development of several Roman or Romance languages in western Europe.

Latin first gained a foothold in those provinces which, like Spain, had no well-developed language of their own. It took root finally in all western Europe, and from it sprang a number of Roman or *Romance languages*, chiefly the Italian, the French, the Spanish and the Portuguese. Garrisons and colonists in Dacia made that province largely Roman, the Rou-ma'ni-a of our day. Elsewhere in the East, Greek rather than Latin was the universal tongue and the official language, for Greek was already in use everywhere in the eastern Mediterranean and was a finer language than the cruder Latin.

The law of the XII tables and the edicts of the prætors.

387. The Development of Roman Law. — In the law of the *Twelve Tables*, the city of Rome had a crude and formal set of laws. These were applied and explained by judges, called præ'tors. Every year the new prætors issued edicts stating the law that would be used by them during the year. These *prætor's edicts* rather than the Twelve Tables became the law of Rome.

Development of equity, the law of the nations and legal codes.

As Rome extended her conquests, she was obliged to decide many cases between Romans and foreigners, or between two foreigners from different cities. In doing this the prætors who took charge of such cases relied on general principles of justice more than they did on the law of the city of Rome. As the Italians and afterward

provincials were admitted to citizenship, it seemed best to give them the benefit of this outside law, the *law of the nations*. After a time the emperors gathered all of these præ-tor'i-an edicts together and arranged them scientifically into codes of laws.

The teachings of the Stoics and the Christians helped to make the laws better.

About the time that these codes were made for the whole Roman world, the *Stoics*, and, later, the *Christians*, were making people more considerate of other people and more lenient in the punishment of criminals and in the treatment of slaves. So these codes included new and better means for protecting the rights of all people, and especially the rights of those that could not easily protect themselves.

The survival of Rome's law in later ages.

This great system of law was Rome's great contribution to the world. The invasion of the Germans in the fourth and fifth centuries did not destroy it, for the Germans accepted as much of the Roman law as they could understand. After the German invasions, Justinian, the ruler of the eastern Roman empire, had these Roman laws brought together into a new and more perfect code, the code of Justinian, which is still the basis of most of the law systems of western continental Europe, and survives to-day in the equity law of England and the United States.

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Questions

1. In the views of the Forum (p. 280) point out the Sacred Way, the palaces of the Cæsars, the senate house, the rostra.

2. In the general view of Rome, point out the Colosseum, the Circus Maximus, the Pantheon, the Campus Martius, the baths of Caracalla.

3. In what way were the cities of the empire like little Romes? Name a city that had more commerce than Rome.

4. Name the boundaries of the empire under Augustus. Name two provinces on each of the three continents bordering the Mediterranean.

5. Why did the upper classes become richer, the lower classes poorer, and the middle class gradually disappear?

6. Explain who the workers were in the Roman world, telling what each did. Was it possible, with so many idlers, to produce sufficient wealth to give every one a comfortable living? Why then was the standard of life in the Roman world higher than it

had been formerly and higher than it was for fifteen centuries after that time?

7. Compare the position of women in Egypt, in Babylonia, in Greece, in early Rome and under the empire.

8. Describe a Roman house; the dress of a high class Roman man.

9. What were the real differences between the Greek and the Roman games and amusements?

10. Show the importance of the "Pax Romana" in the history of the world.

11. In what direction does the Appian Way take us? What important aqueduct do we see from the Way? What road would we take to the Po valley? Give the location of four other important Roman roads.

12. Describe the steps in the extension of Roman citizenship, the Latin language, Roman law. Show that each added something to the civilization of both the ancient and the modern world.

CHAPTER XIII

THE ROMAN EMPIRE AFTER AUGUSTUS

From Augustus to Marcus Aurelius (14–180 A.D.)

The Julian emperors added to the power of the "princeps."

388. The Julian Princes. — The immediate successors of Augustus were related to Cæsar by blood or adoption, and are therefore called the Julian emperors.[1] In a general way they tried to carry out the policies of Augustus, but they were men wholly unlike him. Yet each of these emperors ruled these wide dominions fairly well. Each of them was obliged to add to the *power* of the emperor, since he lacked the *influence* that had made Augustus supreme.

Tiberius, 14–37 A.D.

The immediate successor of Augustus was *Tiberius*, a general of mature years before he became "princeps." Tiberius wished to rule firmly and justly, but he was cold, narrow and suspicious. He surrounded himself with spies, called "de-la'tors," who took particular pains to hunt out offenders. In the last years of his reign Tiberius and the senate banished or put to death many whom they suspected of plotting against them. He was followed by an adopted grandson who was practically insane. From our point of view the most important event of this period was the work of Jesus Christ in Judea, ending with his crucifixion.

389. Claudian Princes. — The senate was now anxious to abolish the principate or rule of the "princeps," but

[1] The twelve Cæsars were: (Julian line) (Cæsar), Augustus, 27 B.C.–14 A.D., Tiberius, 14–37 A.D., Caligula, 37–41; (Claudian line), Claudius, 41–54, Nero, 54–68, (Galba, 68–69, Otho, 69, Vitellius, 69); (Flavian line), Vespatian, 69–79, Titus, 79–81, Domitian, 81–96.

the soldiers hailed as the new prince, *Clau'di-us,* an ungainly man who preferred his study to a public position. Although Claudius was an object of derision to the army, and of amusement to the people, he ruled Rome well. Capable freedmen had charge of his government, so far as the ambitious women of the palace permitted. Under Claudius began the conquest of Britain,[1] which was to remain a Roman province for four centuries. He built great aqueducts, the remains of one of which are shown on page 298. Claudius also extended citizenship to many individuals and towns in the provinces, thus helping to Romanize western Europe.

Principate of Claudius, 41–54 A.D.

Claudius was succeeded by his stepson, Nero, a youth who was interested in art and philosophy, but was vain and headstrong. He was aided at first by able advisers, the most famous of whom was Seneca; but later he was guilty of atrocious crimes, among them the murder of his mother because he suspected her of plotting against him. Under Nero occurred one of the greatest fires that Rome had known. It was said and believed at the time that Nero sat in his palace, fiddling, while Rome burned. In order to gain popularity Nero is reported to have accused the new and despised sect of Christians of having set fire to the city.

The rule of Nero, 54–68 A.D.

390. The Army and the Emperor. — Augustus and Tiberius had been generals before they had become emperors. Several of their successors as well owed their position to the support of the army. Most of the troops, to be sure, were on the frontier; but a large body-guard of the emperor, called the pre-tor'i-an guard, remained at Rome, where it used its influence to secure the selection of its favorites. It was the custom for a new emperor to give this body-guard special gifts or donations on his accession to the imperial throne.

Influence of the army in naming emperors.

[1] Beside Britain Claudius filled in two gaps by adding Thrace and Mauretania.

The year of the four emperors.

On the death of Nero different factions in the army supported different candidates for the position of imperator. One "princeps" followed another in such rapid succession that the year 69 A.D. is called the year of the four emperors. Finally *Ves-pa'si-an*, the commander in the East, a man of the common people, and not even a member of a Roman family, became head of

Spoils from Jerusalem.

the Roman empire. Vespasian and his sons are called, because of their family name, rulers of the Fla'vi-an house.

Destruction of Jerusalem (70 A.D.) and Pompeii (79 A.D.).

391. The Flavian Rulers. — Vespasian had been called to Rome from his attempted conquest of the Jews, who had revolted against Roman rule. The siege of Jerusalem was continued by Ti'tus, son of Vespasian. When Titus finally captured the city, nearly a million Jews perished rather than surrender to the Romans. Titus brought back to Rome the seven-branched golden candle-stick, a view of which is shown on his triumphal arch. A few years after this military destruction of Jerusalem, Pompeii and Her-cu-la'ne-um, two cities near Naples, were destroyed by molten lava and ashes from the huge vol-

cano, Ve-su'vi-us. The excavation of Pompeii during recent years has given us an idea of just how old Roman houses were constructed. We have found Roman utensils and furniture and in some cases draperies that had been in use when the city was covered.

The rule of the Flavian emperors kept the armies from absolutely controlling the choice of emperor. It

Growing power of the emperor.

Vesuvius from Forum of Pompeii.

not only gave Rome a more stable government, but it developed the power of the emperor. Vespasian's younger son, Do-mi'ti-an, ruled almost as a tyrant, disregarding both the senate and magistrates. If the Roman world was not to relapse into the disorder of the first century before Christ, it was necessary that the emperor should have more power.

392. The Five Good Emperors — Trajan. — Rome was fortunate in having, for nearly a century, rulers so wise and public spirited that they were called "the five good

The five good emperors (96–180 A.D.).

emperors."[1] Most of these men were provincials, who took an interest in the provinces as well as in Rome.

The conquests of Trajan (98–117).

Statue of Marcus Aurelius.

The first important ruler of these five good emperors was *Tra'jan*, a Spaniard. Trajan was a general and a conqueror. He subdued Da'ci-a north of the Danube, and made the province so thoroughly Roman that it is called Roumania at the present time. He invaded the dominions of the Par'thians in the East, but his conquests in that part of the world did not last.[2] Trajan was one of the first emperors to give help to poor children, a work which was carried much farther by his successor, Hadrian.

Hadrian as organizer and builder.

393. Hadrian the Organizer. — Ha'dri-an has been called the only man of genius among the Roman emperors. He was a great organizer and builder. He organized a band of assistants to help in managing the government, so that the empire was better governed than it had been before. He gathered the scattered Roman laws into a system, thus taking one of the first steps to create that great code of laws for which Rome is so famous. In Rome, but particularly in the provinces, he constructed

[1] Nerva, 96–98 A.D., Trajan, 98–117, Hadrian, 117–138, Antoninus Pius, 138–161, Marcus Aurelius, 161–180, A.D.

[2] See map, following page 250.

buildings, rebuilt roads and erected walls for defence. His own tomb on the bank of the Tiber, now the "Castle of St. Angelo," and the great wall across the north of Britain may be taken as examples of his work.

394. The Antonines. — Hadrian was succeeded by the two Antonines, the elder of whom, An-to-ni'nus Pi'us, had a long reign famous for its lawyers and philanthropists. The world was certainly growing more humane, if not better in other ways. The younger Antoninus, *Mar'cus Au-re'li-us,* was one of the most famous of the Stoic philosophers. He was a man of peace, who loved study and both preached and practised self-control as one of the greatest of virtues. Most of his days were spent at the front trying to keep off the enemies of the empire. The reigns of the Antonines are to be remembered as perhaps the most prosperous period of the "pax Romana." After the Antonines, however, poor Rome was to know comparatively little peace and much less prosperity than in former centuries.

The age of the Antonines, perhaps most prosperous period of the "pax Romana."

Disorder and Reorganization (180–337 A.D.)

395. The Barrack Emperors. — Within a few years after the death of Marcus Aurelius the pretorian guards offered for sale the office of emperor. Strangely enough they were overpowered by a general leading a regular army. For a century the empire was ruled by leaders who depended for support on their armies. In that century imperial honors were granted to twenty-seven emperors, besides their colleagues and assistants.

The changing and disorderly rule of military commanders.

One of the earliest of these "barrack emperors," Septim'i-us Se-ve'rus, erected a great triumphal arch in the Forum, where it still stands and can be seen. His son Caracalla is to be remembered simply because he extended

Septimius Severus and Caracalla.

citizenship to almost every one in order that he might tax them (§ 385).

The conquests of Aurelian and fall of Palmyra (273).

396. Aurelian and Zenobia. — Naturally the struggle of generals for imperial honors left the frontiers undefended and the empire in disorder. Fortunately for Rome an emperor of considerable military ability came to the throne at this crisis. This emperor, Au-re'li-an, destroyed the hordes of Germans that had invaded Italy, put down a great insurrection in the West and reconquered the East. In the East the city of Pal-my'ra, east of Damascus, had brought under her rule all of Syria, and most of Egypt and Asia Minor. Ze-no'bi-a, the ambitious queen of Palmyra, hoped to make her son emperor of this great region. Aurelian soon destroyed the hopes and plans of Zenobia, for he conquered her chief city, and finally destroyed her capital, Palmyra, bringing Zenobia back to Rome, where she helped to grace one of the most magnificent triumphs Rome had ever beheld. Aurelian had kept the empire intact.

Walls of Aurelian.

Distinction between the early empire and the later empire.

397. The Reorganization of the Empire. — In 284 A.D. *Di-o-cle'ti-an* became emperor. Diocletian frankly abandoned all of the forms of the republic which most of his predecessors had used and established *an absolute monarchy*. On this account the empire from 27 B.C. to 284 A.D. is usually called the *early empire;* the empire from 284 to the "fall of Rome" in 476 being called the *later empire*.

THE
ROMAN EMPIRE
UNDER
DIOCLETIAN AND
CONSTANTINE
WILLIAMS ENGRAVING CO., NEW YORK
Longitude East from Greenwich
ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
RED SEA
HIBERNIA
DIOCESE OF BRITAIN
GAUL
London
English Channel
Cologne
Rhine R.
Paris
Reims
DIOCESE OF GAUL
Saxons
Franks
Vandals
Slavs
Huns
East Goths
Danube
Carpathian Mts.
Bay of Biscay
Bordeaux
Lyons
Alps Mts.
Milan
DIOCESE OF ITALY
DIOCESE OF ILLYRICUM
West Goths
River
Caucasus Mts.
Pyrenees Mts.
Marseilles
DIOCESE OF SPAIN
Barcelona
CORSICA
SARDINIA
Cordova
Cadiz
Cartagena
DIOCESE OF THE CITY OF ROME
Rome
Naples
DIOCESE OF DACIA
PREF. OF ILLYRICUM
DIOCESE OF THRACE
Constantinople
DIOCESE OF PONTUS
PREFECTURE
DIOCESE OF MACEDONIA
Athens
DIOCESE OF ASIA
Antioch
Euphrates R.
SICILY
Syracuse
Carthage
CRETE
RHODES
Tyre
Lesser Syrtis
Greater Syrtis
Cyrene
Alexandria
DIOCESE OF AFRICA
DIOCESE OF EGYPT
DIOCESE OF THE EAST
Nile R.
Miles
0 100 200 300 400 500

Diocletian was a rough soldier and the son of a freedman. He divided the empire into four pre'fec-tures, over each of which ruled an official called an Augustus or a Cæsar who had almost as much power as he had. The prefectures were subdivided into di'o-ce-ses, each of which contained many provinces. Even Italy was divided into small provinces, so that the provincial governor was no longer a powerful official. In this way Diocletian

Diocletian established an oriental court and an official bureaucracy.

St. Sophia, Constantinople.

made himself the head of a great organization, or bureaucracy, which he controlled absolutely.

Diocletian also removed his capital from Rome to a city in Asia Minor where he established an oriental court. Since he claimed to be a god, those that sought audience with the emperor must prostrate themselves before him. He was surrounded by courtiers. In spite of this court, Diocletian gave the empire the powerful government that it needed against the enemies which pressed upon it from every side.

The oriental court of the later emperors.

398. Constantine. — Some of Diocletian's work survived, but his attempt to give the empire four great

Constantine becomes emperor.

leaders failed. Soon after his death there were several generals in the field trying to prove their right to be emperor. The greatest of these was Con'stan-tine, whose father had been Cæsar of the West under Diocletian. Constantine's soldiers proclaimed him emperor. In 312 A.D. he defeated his chief rival at Mil'vi-an Bridge, just outside of the city of Rome. In this battle, he accepted as his badge the insignia of the Christians. Constantine's mother was an orthodox Christian, and he realized that Christianity must become the chief religion of the empire.

Recognition of Christianity as a state religion and founding of Constantinople.

Immediately after the battle of Milvian Bridge, Constantine recognized Christianity as a state religion and exempted the property of its churches in the West from direct taxation. A few years later he presided over the first great council of the Church at Ni-cæ'a (§ 403). Beside his recognition of Christianity, Constantine's great work was the establishment of the capital of the empire at Byzantium. He called the new great walled city after himself, Con-stan-ti-no'ple.

The Spread of Christianity

General.

399. Preparation for Christianity in the Roman World. — Before taking up the study of the Christian Church in the time of Constantine, let us consider first the conditions in the early empire that had favored the spread of Christianity, and second, the early history of the Church.

Judea as a part of the Roman empire.

In the days of Augustus and Tiberius the little kingdom of Herod in Palestine was practically a part of the Roman empire. The demand for a Roman census had taken Joseph and Mary to Bethlehem, where Jesus was born. Roman tax gatherers or publicans were to be found in Judea. Matthew belonged to that hated class. Roman soldiers and centurions kept order and a Roman represent-

ative, Pon'tius Pi'late, looked after the interests of Rome.

Judea was not only a part of Rome, but the great Mediterranean world was at peace, so that teachers and travellers might go from one end of the empire to the other. In the eastern Mediterranean world, Greek was the universal language and a higher moral standard had been taught by the Stoic philosophers.

Unity of the Roman empire. Moral progress.

400. The Work of the Apostles. — For several years Jesus taught among the Jews. When he was rejected by the Jews, he sent his disciples forth to preach the gospel to all the world. The story of his life and teachings is preserved to us in the four *Gospels*. The work of his followers in carrying the message to non-Jewish peoples after Christ's crucifixion and resurrection is embodied in the *Acts* of the apostles. The writings of the apostles to the gentiles are called the *Epistles*, or letters.

Teaching of Jesus Christ and his apostles.

The most active of the apostles were Peter, one of the disciples, whose knowledge of human nature helped him in his work, and Paul, a convert, who had been a Stoic. Paul was able to reach the Greeks because he understood the Greek mind. Peter, Paul, and other teachers made many converts to the new faith of the fatherhood of God and the brotherhood of man.

Work of Peter and Paul.

401. The Early Church. — As the number of believers increased in the cities of the eastern Mediterranean world, it was customary for each congregation to select *deacons* to look after the poor, and *elders* to rule the church and do the teaching or preaching. These persons were chosen by the association or congregation. In time one of the elders was in a sense set aside as pastor for the special work of looking after the "flock." When a city had acquired several distinct congregations, one of the leading pastors was recognized as *bishop*. The bishops of the provincial capitals were usually more important than those of

Officials of the early Church.

the other cities of the province, and the bishops, or *metropolitans*, of the capitals of the dioceses, were even more prominent. Among the great bishops, the bishops of Rome early became leaders, for Rome was supposed to have received special privileges from Peter, and Rome was still the capital of the whole empire.

Nature of the persecution under the Roman emperors.

402. Persecutions of the Early Christians. — Beginning with Nero the growing sect of Christians had been persecuted by the state authorities. Speaking of the Christians after the great fire in Rome (§ 389), one writer says: "Vast multitudes were convicted, not so much on the charge of conflagration, as of hating the human race. And in their deaths they were made the subjects of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and, when day declined, were burned to serve for nocturnal lights."

Reasons for persecution of the Christians, and its results.

There were several reasons why Rome, ordinarily tolerant of foreign religions, was harsh with the Christians. The Christians kept apart, obeying the injunction to be separate from the world. When they did not take part in the great public religious festivals, they offended the populace. As they refused to worship dead emperors, or consider living emperors as demi-gods, the Romans thought them guilty of little less than treason. They held secret meetings, and the government feared and discouraged all secret meetings, particularly of so large a secret society as the Christian Church. Finally, the Roman people believed that the Christians were guilty of eating children and of other revolting practices. Under some emperors the Christians were left alone, but, under the best emperors who cared for the public welfare, they were harshly persecuted. Death as a martyr was preferred to life itself by the early Christians, and the Church thrived on persecution.

403. The Triumph of the Church. — Constantine foresaw that the Christian Church would be even more powerful than it was in his day. He practically allied himself with this powerful organization, giving religious toleration and special privileges in return for the support of the Christians.

Alliance of Constantin and the Church.

Before the time of Constantine there had been a great many different doctrines and beliefs held by the Christians. Under Constantine the Church was split into two great religious factions. Ath-a-na'sius and his followers believed that Christ was of the same substance as God, and equal in all respects to him, while Arius and his followers maintained that Christ was of like substance with God, but necessarily inferior to him as a son is to a father. At the Council of *Nicæa,* in Asia Minor (325 A.D.), the doctrine of Athanasius was accepted as the orthodox belief, and the *A'rians were thereafter considered heretics.* This did not keep the Arians from converting many of the German tribes to Christianity, so that the majority of the Germans that invaded the empire the next century were Christians, but were Arians.

The Counci of Nicæa (325) decided that Arians were heretics.

The triumph of Christianity removed the opportunity for martyrdom and made the Church wealthy and powerful. The Church gained members who were not really Christians. It adopted many "heathen" customs in order to be popular. Under The-o-do'si-us I the Christian Church was finally made the state religion and others were prohibited.[1] The Church had prospered on adversity. As a distinctly spiritual body, it began to decline with prosperity.

Gains and losses through official recognition.

[1] Not only was Christianity recognized as the state religion under Theodosius, but one experience of his shows the growing power of the bishops. In a moment of passion Theodosius had ordered the execution of several thousand people in a town that had rebelled against his authority. Ambrose, bishop of Milan, would not allow Theodosius to worship in the cathedral of that city until he had done penance for his crime, and had been absolved.

Decline of the Roman Empire

Early German invasions checked by Theodosius.

404. Division of the Empire under Theodosius the Great. — In 376 A.D., a few years before Theodosius became emperor, the German tribes that had been threatening the borders of the empire for centuries finally crossed the Danube, and ravaged the provinces north of Greece. At Ad-ri-a-no'ple (378 A.D.) they destroyed the army of the emperor. Before this time a great many Germans had been allowed to join the Roman army or to settle peaceably as colonists on Roman soil. When Theodosius was called upon, he forced the Germans to stop plundering. Until after his death, the invasions ceased. We shall consider the story of the German invasions later.

The eastern and western empires after 395 A.D.

In 395 A.D. Theodosius I died. He divided the empire between his two sons, and the West and the East were never again united. The great Roman empire had, in a sense, come to an end. Henceforth we have the eastern Roman empire, or By-zan'tine empire, which lasted a thousand years, and a western Roman empire, which lasted but a short time, although an empire called Roman was revived by Charlemagne (§ 447), and later by the kings of Germany.

The bishops as civil leaders.

405. The Invaders and the Western Empire. — Very little resistance was offered to the German invaders. The local governments of the empire had already lost practically all of their authority, and the emperor and his assistants no longer could maintain order or keep off invaders. The bishops alone seemed to represent authority. In more than one instance, the bishops built defences and paid troops out of the church treasury. When the invaders appeared, the bishops rather than the civil magistrates went out to meet them and negotiated for terms of peace. The Germans respected the authority of these church leaders somewhat, since the barbarians were nominally Christians.

Nevertheless, the people of country and town suffered greatly. The small farmers fled to their rich and powerful neighbors for protection. The barbarians sacked and plundered to their hearts' content. Twice even the strong walls of Rome failed to keep out the invaders. In 455 Rome was sacked so thoroughly by the Vandals that the term vandalism has become a name for ruthless plundering.

Plundering by the invaders.

406. The "Fall of Rome," 476 A.D. — Fifty years after the death of Theodosius a still greater danger threatened the empire. A savage Asiatic race known as the Huns had found a great leader in their young king, At'ti-la, afterward called "the Scourge of God." From his domains in eastern Russia Attila led his small, dark, fiery horsemen against the rich province of Gaul. After capturing many cities, he was forced to give up the siege of Orleans by the arrival of an army of Roman and German troops under A-e'ti-us, "the last of the Romans." In 451 Aetius defeated the great horde of the Huns in a terrible battle near *Châ'lons.*[1]

The Huns are defeated by the Romans and the Germans.

As the western Roman empire was now almost wholly occupied by Germanic kingdoms, there seemed to be no further reason for keeping up a name. In 476 A.D. the Germans sent the imperial regalia from Italy to the emperor at Constantinople, and the western empire came to an end.

End of the separate western Roman empire.

407. Political and Military Reasons for the "Fall of Rome." — The reasons for the break-up of the Roman Empire were very numerous. *The empire was too large to be held together permanently.* There were too many nations and peoples and diverse interests within the empire. Under the late republic and the early empire the central government did not have enough power to

Political problem of ruling a vast empire.

[1] Attila afterward marched into Italy, where he secured a great amount of booty. He died the next year. The memories of his terrible raids lasted for centuries.

rule so great an area. After Diocletian there was too little local government, so that the task of ruling so vast an empire was too great for a central bureaucracy.

Military failures of the Roman peoples.

Following the political collapse of Rome came the *decline of the army*. The "pax Romana" had given opportunity for trade. The Romans preferred to make money rather than to fight. On the frontiers the armies were made up chiefly of barbarians. When the invasions came, the Romans depended on barbarians to keep off the barbarians.

Decline of commerce, population and food supply.

408. Economic and Social Causes of Rome's Decline. — More important than the military and political causes of the break-up of the empire were the economic and social causes, because the latter were more fundamental. The moral standards of the people were low. As disorder became more general, naturally commerce declined. This meant that distant parts of the empire had much less in common than formerly, and therefore did not need to be held together. As long as slaves were abundant and business prospered, all went well. But the supply of slaves declined, so that the *empire did not produce enough* for a decent living for even the declining population. In order to have a supply of food and furnish taxes for the expensive imperial government, the peasants and small farmers were forced to stay on their lands and cultivate them at a loss. Many freemen voluntarily went to the great landed proprietors and offered their services in return for protection against the imperial government, as well as against robbers and barbarians.

The "latifundia" were great semi-feudal estates.

409. Growth of Great Estates. — On the large estates the former landless men and slaves became *serfs*, who were bound to the soil. If it had not been for the influence of the Church, most of these men would have become a downtrodden class of slaves. The peasants became *tenants* of the nobles and lived in groups of houses surrounding

the villas, or country houses. In consequence they came to be called villeins. The small farmers received their farms back from the nobles as a "ben'e-fice." These great landed estates, whose proprietors defied the emperor's tax-collectors and kept off the barbarians, continued to exist for several centuries. After a time they developed into a new system of land-holding and government, called the "feu'dal system."

The wars and laws of Justinian.

410. The Eastern Empire after 476 A.D. — In the eastern Mediterranean, the older and more homogeneous civilization made it possible for the empire to survive for ten centuries after the "fall" of the western empire. Although hard pressed by the Germans, the eastern empire gradually revived. Under *Jus-tin'i-an* (527–565 A.D.) the eastern empire extended its territories again into Italy and into Africa. Justinian is, however, far less famous for his conquests than for the code of Justinian, the great body of Roman laws that was completed under his direction (§ 387). This code, as we noticed, is still the basis of much of the law of the civilized world.

Territories, culture and protective work of the eastern empire.

After Justinian the empire lost many of its possessions, for it was attacked by new invaders at different times. It managed to keep Greece, the Balkan provinces, most of Asia Minor, and some other territories. It acted as a storehouse for the best culture of the centuries following the barbarian invasions. It was almost as important in protecting the tiny kingdoms of the different German tribes from invaders who pressed in on the north and the east. For these two reasons western Europe owes a great debt to the Byzantine empire.

Periods of Roman imperial history.

411. Summary. — The great Roman empire lasted five centuries, a fragment called the eastern, or Byzantine, empire lasting a thousand years longer. The early empire began with Augustus in 27 B.C., and ended with Diocletian in 284 A.D. The later undivided empire ended with the

death of Theodosius in 395 A.D., the western half lasting until its "fall" in 476 A.D., and the eastern empire continuing until Constantinople was captured by the Ottoman Turks in 1453 A.D. All of these dates are important.

The empire to Constantine.

The immediate successors of Augustus, called the Julian princes, were ordinary men. The second century nearly coincided with the rule of the "five good emperors," of whom we should remember Trajan the conqueror, Hadrian the organizer and builder, and Marcus Aurelius the Stoic philosopher. The next century was the period of the barrack emperors, the greatest of whom was the conqueror Aurelian. Diocletian reorganized the empire, creating an oriental court and an official bureaucracy. Constantine gave Christianity its first standing as a state religion.

Development of Christianity until it was the only state religion.

The late Roman empire gave Christianity an excellent chance to develop, since new religions were permitted, the empire was united and at peace and humanitarian ideas were "in the air." Jesus Christ taught only in Palestine, but he sent his disciples and apostles to the gentiles. Many converts were made, especially among the poor of the cities. Churches were organized with deacons, elders and bishops. The Christians were persecuted because they kept apart from other people, held secret meetings and refused to respect the divine power of the emperor. Under Constantine Christianity was recognized as a state religion, and under Theodosius orthodox Christianity (not the Arian faith) was made the only state religion.

Political, military, social and economic causes of the decline of Rome.

Beside the invasions there were numerous causes of the break-up of the Roman empire. The empire was too large to be governed permanently as a whole. The people had forgotten how to fight. Commerce had declined and the food supply was barely sufficient for the declining population. Since the government could not maintain order, the

great landed estates looked after the landless men, who became serfs, the peasants, who became villeins, and the small landed proprietors, who became tenants of the great nobles.

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Questions

1. Name three important emperors of the first century A.D.; three of the five good emperors; three of the later emperors. Give one important fact about each.

2. Of what importance was the army to the emperors? Show how Hadrian and Diocletian changed the imperial government. Describe the reorganized government of Diocletian.

3. State the most important teachings of Jesus Christ. What work did Paul do for the early Church? How was the Church organized? Why were the early Christians persecuted?

4. What does orthodox mean? Why were the Arians heretics after 325 A.D.?

5. What was done by Constantine for the Christian Church? by Theodosius? How important were the bishops at the time of the invasions? Why was the bishop of Rome the greatest of the bishops?

6. Summarize the reasons for the decline of Rome.

TRANSITION FROM ANCIENT TIMES

CHAPTER XIV

THE GERMANS IN WESTERN EUROPE (376–800 A.D.)

The Germans

A war-like race, independent and reverent of women.

412. Character of the Germans. — The Germans who invaded western Europe during the fourth and fifth centuries came in great tribes. In other words, whole peoples would migrate into western Europe in order to make their homes there. They were tall and fair with fierce blue eyes.[1] The Germans were fond of war, and devoted a large part of their time to gaining skill with arms, if not to actual fighting. They were exceedingly *independent*. They loved personal freedom as none of the ancient people had done. The Greeks desired the independence of each local community, but the Germans insisted on the freedom of the individual, which is quite a different matter. The Germans had a higher moral standard than the Greeks or the later Romans. Their *reverence for women* is especially notable when they are compared with other early peoples.

Primitive community life of the early Germans.

413. How the Germans Lived. — The Germans had no cities or even large permanent villages before the invasion of the Roman empire. They lived in communities,

[1] "All have fierce blue eyes, reddish hair, and huge bodies fit only for sudden exertion. They are not very able to endure labor that is exhaustive. Heat and thirst they cannot withstand at all, though to cold and hunger their climate and soil have hardened them. Their food is of a simple variety, consisting of wild fruit, fresh game and curdled milk. They satisfy their hunger without making much preparation of cooked dishes, and without the use of any delicacies at all. In quenching their thirst they are not so moderate."

however, looking after their flocks and dividing up the land each year. In this way no man had a settled home and farm, and they did not lose their zeal for war. They did not build carefully, for exposure made them better able to endure cold and heat. They discouraged private ownership of property, hoping in this way to keep any one from gaining a large amount of property, and to keep all men as nearly equal as possible.

Distinction of social classes.

414. Classes among the Germans. — If the Germans tried to keep an economic equality of their members, they did not object to social inequalities. There were three well-marked classes. The *nobles* held the important offices and enjoyed all of the honors. The ordinary *freemen* had the right to bear arms and attend the assemblies. There were also some *slaves*, who were usually agricultural bond-servants. In the later German laws, if an offender injured a slave, there was either no penalty or a very small fine. If he injured a freeman in the same way, he was punished lightly; but, if he did the same thing to a noble, the punishment was heavy.

The tribal government.

415. How the Germans were Governed. — At the time of the invasions the Germans were organized into great tribes, composed of many communities. The largest tribes were ruled by kings, who were chosen always from certain families. The king was advised by a council of nobles (princes) which helped him to govern the tribe. Each prince had many "companions," noble youths who followed him everywhere.[1]

The leaders, the assembly and the methods used.

Each of the local communities of the Germans had its own assembly and leaders. The *assembly* comprised all nobles and all freemen who could bear arms. It met once a month, usually at the time of the full moon. The

[1] "On the field of battle it was shameful for the prince to be outdone in courage, shameful for the band of companions to be unequal in courage to their prince."

assembly considered all public questions and chose its own leaders. "The speakers are heard more because of their ability to persuade than because of their power to command. If the speeches are displeasing to the people, they reject them with murmurs; if they are pleasing, they applaud by clashing their weapons together, which is the kind of applause most highly esteemed."

416. How the Germans used Private Vengeance. — Among the early Germans, and to some extent in later times, there existed a law of "fist-right," that is, the right of personal vengeance. If a man killed another, the family of the second man took up the quarrel and any one of them might murder the assassin. In later times a duel, or wager of battle, was used to decide whether the accuser or the accused was right. This appealed to the German idea of war as a final means of deciding all important interests in life. On the other hand the family of the injured man, even in the case of murder, might accept a payment of horses or cattle or some other property in full satisfaction of the offence.

Right of private vengeance and money payment.

417. Trial by Compurgation. — If a person accused of crime was brought before the assembly, the accused man was likely to be set free, if a sufficient number of his friends would swear in his favor. These were not witnesses, and the guilt or innocence of the accused was not considered. If many of his friends stood by him, he was acquitted, even if he really was guilty. If they failed to stand by him, he was convicted, even if he was innocent. The Germans had great faith that the gods would help an innocent man through his friends, and would desert a man who was guilty.

Cases decided in the courts by "compurgation."

418. Ordeals. — Among the early Germans many offenders were tried in still different ways, which were used extensively even in the later feudal age. These methods were called ordeals and were appeals to the

The ordeal as an appea to the god to decide dispute.

gods, or later to the Christian's God, to decide the case. The accused man was obliged to undergo the ordeal to prove his guilt or innocence. Sometimes the accuser also was forced to submit to the ordeal to prove that he had not been unfair in the charge that he had made.

Some important forms of ordeal that survived to the feudal age.

One of the common forms of ordeal was trial by fire. If the person passed through the fire unharmed, he was innocent. Another was trial by some hot substance, as boiling water or hot iron. If the victim was injured by holding his arm in boiling water or by carrying a hot iron bar a certain distance, it proved that the gods considered him guilty. Still another ordeal consisted in throwing the accused into a pond or river. If he sank, he was innocent, although, as he was bound hand and foot, the proof did him very little good. These methods which survived so many centuries show us what crude and barbaric ideas of justice prevailed among the Germans.

The chief deities of the primitive Germans.

419. The Religion of the Germans. — The Germans had a rather primitive religion before they were converted to Christianity. We know comparatively little about this religion, because almost all of the Germans became Christians, in name at least, before they invaded the Roman empire. They had two great gods of the heavens. *Thor* was represented as the thunder-god, and carried with him a great hammer, with which he struck. *Wo'den* represented the grandeur of the heavens and was the god of war. He was aided by fleet and beautiful spirit-maidens, called valkyries. The val-kyr'ies rode abroad on their swift steeds (the clouds). They snatched dying warriors from the field of battle and carried them over the rainbow bridge Bifrost to Val-hal'la, the hall of slain heroes. Here the valkyries waited on these fortunate warriors in glorious feasts, and here the heroes daily renewed combats at arms from whose wounds they quickly recovered. One of the chief goddesses of the Germans, *Frey'a*, looked after the home and the

crops. From the names of these three deities we get the names of three days of our week.

The Germans made sacrifices to their gods and goddesses, accompanying the sacrifice by a feast that lasted as long as there was liquor to drink. They worshipped in groves or in other out-of-door places, and not in temples built with human hands. As Valhalla shows, they had an idea that at least warriors might become immortal. Religious practices and ideas of the Germans.

The Teutonic Kingdoms

420. The Invasions of the Goths. — In the year 376 A.D. *the Goths crossed the Danube River,* and the great migration of the Germans began. This movement was due to the pressure of the Huns on the Os'tro-goths (East Goths) in southern Russia. The East Goths pressed upon the West Goths (Vis'i-goths), and the latter pressed into the Roman empire. Until the death of Theodosius the Great the Goths had done comparatively little damage. The Goths cross the Danube River, 376 A.D.

Soon after the death of Theodosius, the West Goths, under their young, energetic king, *Al'a-ric,* moved down into Greece and later into Italy. Their advance was checked by an able German of gigantic size, *Stil'i-cho,* of the tribe of Vandals. Had not Stilicho been murdered by his jealous emperor, Alaric would never have been able to reach Rome. As it was, Rome was captured and sacked (410 A.D.). Upon Alaric's death, soon after this event, the Visigoths moved into Spain, where they established the first of the Germanic kingdoms in the Roman empire. The migrations of the West Goths in Greece, Italy and Spain.

421. Theodoric, the Ostrogoth. — Later emperors used German leaders like Stilicho to fight the barbarians. The ablest of these leaders was The-od'o-ric the Ostrogoth, who was authorized by the emperor to drive the barbarians out of Italy. Theodoric did this by making a treaty with Theodoric conquers Italy.

his chief opponent, O-do-a'cer. Afterward Theodoric assassinated Odoacer with his own hand at a banquet. This odious crime left a stain on the career of the best and ablest of the German leaders.

The great Romanized German kingdom of Theodoric.

Theodoric established in Italy and in Illyria a large Ostrogothic kingdom. *Theodoric tried to unite the Romans and the Goths,* keeping many of the old Roman municipal institutions, such as the senate. He made laws that

were similar to those of the Romans, rebuilt roads and redrained swamps, thus restoring the agricultural prosperity of the early empire. He encouraged art and literature, was tolerant of other religious faiths than his own, and in general brought to his kingdom peace and prosperity.

Invasions by way of the Rhine River.

422. Invasion by Way of the River Rhine. — While the Visigoths and Ostrogoths were crossing the Danube and occupying southern Europe, other German tribes,

TEUTONIC KINGDOMS
IN
WESTERN EUROPE
ABOUT 525 A. D.
Miles
100 100 200 300 400 500
ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
SCOTS
PICTS
BRITONS
ANGLES
SAXONS
JUTES
FRISIANS
SAXONS
SLAVS
English Channel
Rhine R.
Soissons
FRANKISH KINGDOM
Chalons (451)
BRITTANY
Paris
Orleans (451)
ALAMANNI
BAVARIANS
LOMBARDS
Carpathian Mts.
Bay of Biscay
BURGUNDY KINGDOM
Alps Mts.
OSTROGOTHIC
Gepidae
AQUITANIA
Lyons
Milan
Po R.
Ravenna
Danube R.
BLACK SEA
SUEVI
BASQUES
Toulouse
Pyrenees Mts.
Ebro R.
SEPTIMANIA
KINGDOM
EASTERN
Saragossa
Massilia
Balkan Mts.
Adrianople (378)
Constantinople
VISIGOTHIC
CORSICA
Rome
ROMAN
Tagus R.
Toledo
SARDINIA
Naples
EMPIRE
ASIA
KINGDOM
Córdova
VANDALS
Athens
Cadiz
MEDITERRANEAN SEA
SICILY
Carthage
CRETE
MAURETANIANS
KINGDOM OF THE VANDALS
10° Longitude East from 20° Greenwich
WILLIAMS ENG. CO., NEW YORK

more barbarous than those, were crossing the *Rhine* or the *North Sea* and occupying the western provinces. One of the earliest of these Rhine invaders was the tribe of *Van'dals* that finally crossed into Africa and afterward (455 A.D.) sacked Rome (§ 405). Another was the tribe of *Bur-gun'di-ans* that settled in the southeastern part of what is now France. A third was the tribe of *Franks*. They located in northern France and in western Germany.

Conquests of the Angles and Saxons in Britain.

423. Anglo-Saxon Invasion of Britain. — Some of the invaders crossed from northern Germany by water into Britain. In 449 A.D. the earliest of these *Angles* and *Saxons* landed on the coast south of London. Within a few years most of the southern part of England was occupied by Saxons and most of the eastern and central parts of the country were held by the Angles. These people drove the Britons back into Wales and Scotland, or subdued the older peoples. In time the conqueror and the conquered intermarried, so that the English race of the seventh and eighth centuries was Briton as well as Anglo-Saxon.

Clovis makes himself king of all the Franks.

424. Clovis, King of the Franks. — The Germanic race that had the largest share in the later history of western Europe before 850 A.D. was that of the Franks. Like most of the other German tribes, the Franks were at first divided into many small tribes, each of which had its prince or king. One of these petty kings, *Clo'vis*, proceeded to conquer the kings of near-by Frankish tribes, using assassination and other means to rid himself of his rivals. He finally made himself king of all the Franks.[1]

In order to get the help of the God of the Christians,

[1] At one time, in Sois-sons', the soldiers were distributing the booty. There was a very beautiful vase which the Church claimed. Clovis demanded the vase for himself so that he might give it back to its owners, but a soldier struck it. Clovis gave it back to the Church, and the next year, after a quarrel with the soldier, cleft the latter's head with his axe, saying, "Thus you did to the vase at Soissons."

Clovis the Catholic conquers his Arian neighbors.

Clovis was baptized into the Church of his wife, who was a Roman Catholic. As practically all of the other Germans of the West were Arians (§ 403), Clovis now had the support of the Roman Church in his campaigns against the Burgundians and the Visigoths in southern France. As he was a man of great ability, he succeeded in conquering these enemies and extended his dominions until they covered most of Gaul.[1] The successors of Clovis did not hold this Frankish kingdom together, but divided it into many smaller kingdoms. They were called Mer-o-vin'gi-an kings and were popularly known as the "do-nothing kings."

Fusion of Roman and Teuton

The invaders took part of each estate but left the rest to the people.

425. Nature of the Invasions. — These German migrations were migrations of whole peoples, frequently numbering several hundred thousand men, women and children. As they were seeking for permanent homes, they did not destroy the cities and estates of the Romans, although they seized anything that pleased their fancy. The people of the empire were neither driven out nor put to death, except in a few cases. The Germans simply came in, took possession of the best, and left the rest to the people.[2] The farther north we go, the more thorough do we find the conquests, for the northern barbarians were less civilized than their southern kinsmen.

The Germans added new blood and afterward intermarried with the "Romans."

426. Fusion of the Races. — In general the original inhabitants greatly outnumbered the German invaders, although the Germans held all of the high positions and

[1] Clovis died a few years before Theodoric the Ostrogoth, so that he was practically a contemporary of Theodoric. He was like Theodoric in that he was able, but Clovis remained to the end a cruel, bloodthirsty barbarian.

[2] The invaders usually took from one half to two thirds of each estate and left the balance to the former owners.

furnished practically all of the soldiers. The Germans were a younger and more energetic race. The older people had become sluggish and had lost their ambition. They needed the infusion of new blood which the Germans added. In the course of a few centuries the intermarriage of the invaders and the people of the empire left few traces of the two original races, for over almost all of western Europe they had become one people. The fusion of the races was made much easier by the great expansion of the Christian or Catholic Church at this time (§§ 431–436).

Attempt of the Germans to copy the forms of Roman government.

427. Government. — The German kingdoms combined Roman and German ideas of government. The German tribal chief became the king of a territory, in imitation of the Roman idea of emperor. The Germans tried to surround their kings with officials who had the same titles as the emperor's assistants. There were courts of law after Roman models, although they administered justice after the German fashion rather than in accordance with the Roman law.

Predominance of German ideas in the Teutonic kingdoms.

Many things made it difficult for the Germans to follow the forms of Roman government. The invaders did not like to settle in cities, and had no interest in municipal government. In consequence cities declined more than they had done under the later Roman empire. The Germans divided their kingdoms among the sons of the king. In this way the kingdoms lost all of the dignity and authority that the earlier Romanized kingdoms had. On the other hand, the Germans abandoned the township assemblies, except in England or in other places a long way from Roman influence.

428. The Law of the Germanic Kingdoms. — The law of western Europe for several centuries after the invasions was the German law (§§ 416–418), modified by Roman forms and courts. The Germans left to each conquered

The Germans permitted local option in the trial of cases.

people the right to be judged under its own laws. This was due to their intense belief in the right of an individual or a tribe to do as it pleased. In a dispute between a native and an invader, they used a law combining Roman and German law, and the cases were tried in special tribunals. In imitation of the Roman codes of law, moreover, the German tribes allowed Roman lawyers to make *codes of the laws of the German tribes*, during the period following the invasions.

The German law codes and their final replacement by the Roman law.

These codes naturally gave a great deal of attention to the liberty of the individual and the privilege of the individual to protect his rights by the peculiar usages of the Germans, such as the wager of battle, and ordeals (§ 418). In the northern part of Europe laws were little influenced by Rome. After a few centuries, however, when the older Roman law of Justinian (§ 410) was studied in the new universities, the Teutonic codes were replaced almost entirely by the Roman law in all of the countries that had Romance languages.

Continued use of Latin in religion and in other ways.

429. Language. — As all of the countries of the western empire had used Latin, that language continued to be the language of the educated people, of the Church, and, to some extent, of the courts. As each tribe had its own dialect, Latin was a very convenient means of communication. Even in Germany and in England this universal language was used a little, and in other countries it was used extensively.

Great influence of Latin in modern languages.

The new languages, as we noticed (§ 386), were forms of Latin. The Italian language was so much better than that of the invaders that only a few German words found their way into Italian. French was not greatly influenced by the Germans, as only a few hundred German expressions were added to the French language. Even English is more Latin than German, if we compare the number of words of Latin and German origin.

430. The General Civilization of the Teutonic Kingdoms. — The German invasions did not destroy the cities and the civilization of the empire, yet the Germans failed to preserve most of that civilization. The Germans were like rough, uneducated children, who cared nothing for the art, the culture and the learning of the empire. The result was that the schools were no longer well attended, no new fine buildings were constructed, the roads, covered with dirt, became unfit for use, and the people settled back into a cruder, more primitive way of living.

Roman culture gradually disappears.

On account of the interest of the Germans in personal independence, a man was allowed to take the law into his own hands and punish a person who had injured him. So disorder was common and little attempt was made to protect merchants or travellers. The armies that should have defended the cities became mere bands of plunderers, when there was no need for real warfare. Churchmen naturally were despised by warriors, church buildings fell into decay and the Church had less interest than it should have had in the spiritual welfare of its members.

Disorder prevails and civilization decays.

The old Roman civilization was like a forest of old trees, full of dead or decaying wood. Like storms the invasions swept over these forests, stripping leaves from trees, breaking branches, and throwing trunks prostrate. At the same time they brought in the seeds of new trees and wild plants. A few old trees remained standing, scarred and broken. For a time the new growth seemed like a jungle, choked with weeds. Yet out of this jungle, after centuries of development, there was to develop a finer forest than the old, for the best trees of the old forest were to be reproduced in the new.

The old forest and the new.

The Christian Church

Civilizing work of the Church.

431. Importance of the Church. — The fusion of German and Teuton was aided, and the unity of Western Europe was preserved, largely by the Christian Church. The Church was in fact the great civilizing power of this period. The Church not only stood for righteousness, but it stood for law and order. It preached industry and brotherly love. Its monks tilled the soil, planted crops and persuaded others to do the same. Largely through the influence of the Church slavery was replaced by serfdom, the serf being attached to the land so that he could not be bought or sold except with the land.

Organization of a religious empire with the pope at the head.

The Church sent out missionaries. It converted practically all of the people of western Europe to the orthodox faith. In this way it unified the people of western Europe and made them have at least one great interest in common — their religion. But it did more than that. It began to organize this great body of Christian believers into a religious empire with the bishop of Rome (the pope) at the head. This was not done in a short time, and it was not perfected until several centuries later. Of course many of the churchmen of this period were not highly civilized. Many were selfish, ambitious or unscrupulous, and the Church was sometimes more interested in bringing people into the Church then in making people better.

Spiritual power of the pope.

432. Growth of the Papacy. — From a very early day the bishop of Rome had been looked upon as one of the most important bishops of the Church. Rome was still the capital of the empire and by far the largest city of the West. The Church at Rome was believed also to have been founded by Peter, who had received special authority from Christ and had granted it to his successors. Because these bishops, or popes, as we may call them now, claimed

to have universal oversight of the other bishops and churches, we shall speak of the Church under the supervision of the bishop of Rome as the Catholic, or universal, Church.

Temporal power of the papacy.

During the German invasions the bishops of Rome had taken charge of the defence of the city. They had negotiated with the barbarian leaders. The greatest of these popes, Leo the Great, was recognized by the emperor at Constantinople as the head of the Church. In addition to his spiritual authority and his power as civil ruler in time of danger, the pope began to acquire land over which he ruled. The combination of civil powers and the government of papal estates is called the *temporal power* of the papacy, and the term should be remembered, for in time it became very great.

St. Benedict and his followers.

433. The Work of the Monks. — During this period of confusion a great many holy men and women desired to withdraw from the world in order that they might become more religious. They lived in monasteries, most of which followed the rules laid down by St. Benedict. Benedict believed that monks should work with their hands. Seven hours for labor, seven hours for prayer, seven hours for sleep, was the rule in many monasteries. The monks reclaimed the fields that were going to waste and taught the people the dignity of labor. They welcomed to their midst all who were sick of the conflict with sin and the world. They practised self-denial, living in comfortless cells on a few crusts and often wearing hair shirts.

What the monasteries did for the people.

Although they lived apart from the world, the example of the monks (their industry and their self-denial) had a much greater influence on the people than their preaching could have had. Yet they helped the people directly. Beggars were fed in great numbers at the gates of the monasteries. Monasteries entertained most of the trav-

ellers, for there were no other inns, and the monks or nuns had charge of a large number of schools.

Conversion of the Goths and other tribes to the Arian faith.

434. Acceptance of Catholic Leadership in Italy and Gaul. — The pope and the monks were very anxious to convert all of the Germans to the Catholic, or orthodox, faith. Less than a half century before the *Goths* crossed the Danube, they had been converted to the *Arian faith* by Ul'fi-las, who had translated the Bible into the language of the Goths. These Arian Christians naturally had a greater respect for the rights of the Church in the empire than heathen would have had and were greatly influenced by the bishops of the cities. Gradually they came to recognize the leadership of the pope at Rome.

Gaul becomes Catholic.

The conversion of the Franks to the Catholic faith and the conquest of all Gaul by the Franks helped to unite all of the Christians of *Gaul*, for the older inhabitants were Catholics.

Conversion of the Irish and the Anglo-Saxons.

435. The Church in Britain. — In Britain the Christian faith survived among Britons in the north, who had several famous monasteries. Several missionaries were sent out from these monasteries, among them St. Patrick to the *Irish* and several to the tribes of Germany. The conversion of the Anglo-Saxons in Britain was due, however, to a Catholic monk, *Au'gus-tine*. One day the great pope, Gregory the Great, saw some beautiful boy slaves in Rome. He asked who they were. He was told that they were Angles, and heathen. He replied that they were not Angles but angels, and he sent out Augustine to Britain to convert them.

Britain becomes Roman Catholic.

Later the British Christians from the north and the Roman Catholics from the south of the island clashed, because each wished to manage the religious affairs of the island. Fortunately it was decided that the Roman Church should control English religious affairs, and Eng-

land was brought into close contact with the civilization of the continent of Europe.

436. Boniface in Germany. — A century after the conversion of the Anglo-Saxons by Augustine, an Englishman, Bon'i-face, became the apostle of the Church to the German tribes east of the Rhine River. Boniface made many converts, and his work was continued by Charlemagne. After the time of Boniface practically all of the people of western Europe were Roman Catholics, acknowledging the supremacy of the pope, and bound together as members of the great Church which we call Roman Catholic, or Universal.

The people of Germany become Catholics.

The Mohammedans

437. Mohammed. — In the seventh century of our era there arose in Arabia, and spread in all directions, a new religion. The founder of this religion was Mohammed, a native of Mecca in Arabia. At about the age of forty he began to teach a new doctrine.[1]

Mohammed

There was no national government in Arabia at this time, and the numerous tribes had very primitive religions in which spirits and idols played a considerable part. As Mohammed preached against idols and was feared by the people of Mecca, he was driven forth from that city in 622 A.D. This flight from Mecca to Medina is called the *He-gi'ra*. From this date the Mohammedans reckon time, as we do from the birth of Christ. After the Hegira, Mohammed made many powerful friends, and his religion became the dominant faith of Arabia before his death, ten years later.

The Hegira (622) and spread of Islam.

438. Islam. — The doctrines of the Mohammedans are contained in a book of sacred writings called the Ko'ran.

[1] Mohammed was a poor man until he married a rich widow. He travelled in looking after his wife's business, and was able to devote a great deal of time to religious meditation.

A monotheistic faith with a belief in a future life.

The faith itself is known as *Is'lam*. Islam is a monotheistic faith. "Great is Al'lah," the only God, and "there is one God and Mohammed is his prophet" are still the mottoes of the Mohammedan devotees. The Mohammedan is a fatalist, that is, he believes that whatever is was ordained as his fate, and he cannot change it. Therefore he does not try to do so. The early followers of Mohammed thought that, if they died fighting for their faith, they would be sure of paradise, and their victims also would be saved from damnation. So they fought with remarkable zeal for Islam, since paradise was well worth striving for, with its attractive gardens, its feasts and its beautiful maidens.

Ceremonies and practices permitted or forbidden by Mohammedanism.

Mohammedanism was very exacting in its demand for prayers, which the faithful to-day repeat with their faces toward Mecca; for its insistence upon at least one pilgrimage to the holy city, Mecca; and for its periods of fasting. It prohibited the eating of pig's flesh and the drinking of intoxicating liquors. In general it demanded a much higher standard of conduct than its followers had known, although it permitted polygamy. It especially required the giving of alms to the poor.

Early conquests in the East.

439. The Spread of Islam. — The religious enthusiasm of the Moslems and the assurance of salvation for those that died in battle caused them to make converts in all parts of the East. Syria, Egypt and Persia were added to Arabia within a few years after the death of the Prophet. Then missionary effort ceased.

Conquests in Asia Minor, in Africa and in Sicily.

A half century later the Mohammedans began another great crusading movement. Asia Minor was overrun, and for a year the hosts of Islam besieged the strong walls of the capital of the Eastern empire, Constantinople. More than one hundred thousand Mohammedans lost their lives in this terrible siege before the Moslems withdrew, unsuccessful. After the conquest of northern Africa, from

THE MOHAMMEDAN AND CHRISTIAN WORLDS
ABOUT 800 A. D.
Empire of Charlemagne
Eastern Roman Empire
Mohammedan territories
Miles
0 100 200 300 400 500
10° Longitude East 20° from Greenwich 30°
ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
BRITONS
ENGLAND
SAXONS
DANES
SLAVS
MAGYARS
AVARS
BULGARIANS
SERBS
BLACK SEA
CASPIAN SEA
London
York
English Channel
Aix-la-Chapelle
Cologne
Paris
NEUSTRIA
AUSTRASIA
Ratisbon
BAVARIA
Elbe R.
Oder R.
Vistula R.
Carpathian Mts.
Bay of Biscay
Loire R.
Tours (732)
Bordeaux
AQUITAINE
Alps Mts.
Venice
Genoa
LOMBARDY
BURGUNDY
ASTURIAS
Pyrenees Mts.
Ebro R.
Spanish March
EMPIRATE OF CORDOVA
Toledo
Taqus R.
Seville
Cordova
Granada
Cadiz
Marseilles
CORSICA
Florence
Rome
DUCHY OF BENEVENTUM
Adrianople
Thessalonica
Constantinople
Balkan Mts.
SARDINIA
Sicily Peninsula
EASTERN ROMAN EMPIRE
ASIA MINOR
GREECE
SICILY
MEDITERRANEAN SEA
MOROCCO
Carthage
TUNIS
CRETE
CYPRUS
Antioch
Damascus
Jerusalem
Alexandria
Tripoli
CALIPHATE OF THE ABBASSIDS
Nile R.
RED SEA
WILLIAMS ENG. CO., NEW YORK

Carthage to Gibraltar, the Saracens (as we shall call most of the Mohammedans hereafter) moved against Sicily, which they conquered.

Moslem conquest of Spain.

440. The Saracens in Spain and Gaul. — Meanwhile (711 A.D.) the Saracens crossed at Gibraltar and conquered the Visigothic kingdom in Spain. Some Christians were driven back into the mountains of northern Spain, where they established petty governments of their own. The older inhabitants of the Spanish peninsula were perfectly willing to exchange the rule of the Visigoths for that of the Saracens, since the latter allowed them their Catholic faith and gave them a better government than the German conquerors had.

Germans under Charles Martel win the battle of Tours (732).

The Saracens did not stop at the Pyrenees mountains but invaded Gaul. Here, Charles Martel, the powerful mayor of the palace of the "do-nothing" Merovingian king (§ 442), gathered a great army of Franks, Burgundians, Visigoths and other German peoples.

The Saracens invade Gaul.

441. The Saracens are Checked at Tours. — At Tours (Toor), near the Loire River, 732 A.D., the Saracens threw their fleet horsemen against the solid wall of German infantry. Time after time they swooped down upon the clumsy but courageous Europeans. Upon that solid wall of men they made no impression, and, when night came, they withdrew. So in the West as well as in the East the Saracen advance was checked.

Importance of the victory at Tours.

The victories at Constantinople and at Tours, only a few years apart, saved Christendom from being overwhelmed by Islam. While the Saracens were more civilized than the Franks at this time, they represented a religious faith whose ideals were much lower than those of Christianity. In spite of their brilliant successes, the Saracens did not possess the ability to develop a high civilization. So it was a great day in the history of the world when the Cross defeated the Crescent at Tours.

The Empire of the Franks

Rise of the great Frankish mayors of the palace.

442. The Early "Carolingians." — It was fortunate for Christendom that the Frankish kingdoms were united under a strong ruler at this time of danger. Under the Merovingian kings, the Frankish territories were held by many kings, no one of whom was a real leader or ruler. The real ruler of Austrasia, a Frankish kingdom east of Paris, was the mayor of the palace, a kind of prime minister. One of these mayors had made himself the real ruler, not only of Austrasia, but of all the Frankish kingdoms.[1] His son was the Charles whose victory at Tours gave him the title of Martel, the Hammer, because he struck such hard blows. The rulers of the house of Charles Mar-tel′ are called Car-o-lin′gians.

The alliance of Pepin the Short and the pope.

443. Pepin the Short. — The son of Charles Martel, Pep′in the Short, was able to make himself even more powerful than Charles Martel had been. He finally (752) deposed the king and made himself king of the Franks. The pope consented to this, saying that it was right for the one who held the power to be called king. The pope was glad to do this because he wanted the help of the Franks against the rude Lombards who had pushed into northern Italy, and were threatening to seize the lands and destroy the temporal power of the pope. So Pepin punished the Lombards and gave the pope new lands, called the Donation of Pepin, since the pope had helped him to be king.

Ability and methods of Charlemagne.

444. Charlemagne. — Pepin was succeeded (768 A.D.) by his son Charles, or Karl, afterward called the Great, or Char-le-magne′. Charlemagne was a man of good build and imposing appearance. He possessed great energy

[1] One of these mayors had thought it would be a good plan to make his son king, as his royal master had just died. The nobles thought otherwise and put both father and son to death.

and was a conqueror, a statesman and a patron of education and the arts. He had friendly relations with distant and powerful rulers, such as the pope, the eastern emperor and the great caliph at Bagdad, Haroun al Raschid. He died in 814 A.D.

445. Conquests of Charlemagne. — Charlemagne first proceeded against the Lombards in Italy. When he had conquered them, he placed upon his own head the iron crown of the Lombards and added northern Italy to his kingdom. He invaded Spain, conquering many cities, most of which the Saracens proceeded to regain almost immediately. As a "buffer state" be established the Spanish march, or mark, beyond the Pyrenees mountains. On his return from Spain, the rear guard of his army was attacked and annihilated. Afterward the hero of the rear guard, Roland, was made famous in the songs of the troubadours.

Conquest of northern Italy and the Spanish march.

On the east Charlemagne attacked the barbarous Saxons and Slavs. Year after year he "conquered" the Saxons, only to have them rise and destroy his garrisons, as soon as he withdrew. After many years, by the wholesale decapitation of the leaders and the breaking up of bands of the Saxons, Charlemagne forced these obstinate people to become his obedient Christian subjects. Farther east he drove back invaders and made the inhabitants subject to him. His empire therefore extended from the Ebro in Spain to the Elbe in Germany, and from a point south of Rome to the North Sea.

Charlemagne conquers the Saxons and drives back the Slavs.

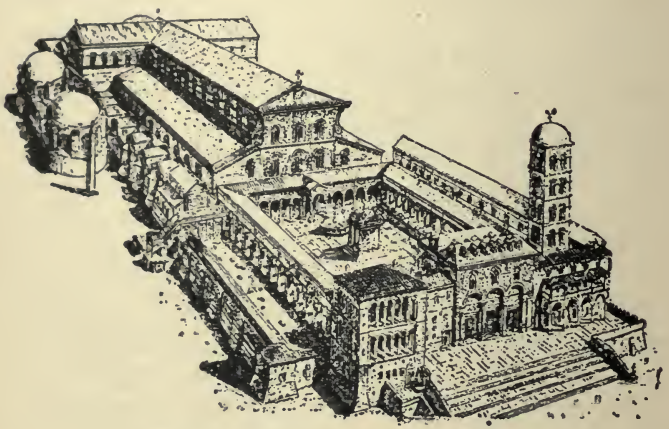
446. The Work of Charlemagne. — Charlemagne was a good ruler for this wide dominion. Since it was difficult to rule such a great area directly, he selected a powerful leader for each county and gave him considerable authority. These leaders were called counts. The position of count was not hereditary in Charlemagne's time, although it afterward became so. In order to keep the

Charlemagne's use of the counts and the "missi dominici."

counts in submission Charlemagne sent out every year special messengers called "mis'si do-min'i-ci," who reported what the counts were doing and acted as a check on them.

Assemblies and education.

In the making of laws Charlemagne consulted both the nobles and the people. Every May a great assembly of all freemen was held, called a Mayfield. These assemblies, like the old German tribal assemblies, had the right



St. Peter's Church, Early Middle Ages.

to approve the laws. Charlemagne established schools and gathered about himself a large number of scholars and writers.

Crowning of Charlemagne as emperor.

447. Charlemagne the Emperor. — On Christmas day in the year 800 A.D. Charlemagne was worshipping in the great church of St. Peter in Rome. As he rose, after a few moments of silent prayer, the pope, placing on his head a golden crown, proclaimed him emperor, and the multitude shouted, "To Charles Augustus, crowned the great and peace-giving *Imperator* of the Romans, be life and victory!" Charlemagne claimed to be the successor

not only of the Cæsars but ruler of the eastern Roman empire as well, since the head of the Eastern empire at this time was a woman.

448. The Old Empire and the New. — The old Roman empire of the Cæsars had included most of the civilized world. It was a Mediterranean empire, stretching from the Pillars of Hercules to the borders of Persia. Although it included hundreds of diverse races or peoples, it had a fairly uniform civilization throughout its length and breadth. The eastern half used one language, Greek; the western half spoke Latin. This empire of the Cæsars had great cities, carried on extensive trade — not only by way of the Mediterranean, but over the famous Roman roads — and enjoyed the advantages of culture and wealth.

The empire of the Cæsars.

The new empire of the Germans barely touched the Mediterranean, though it covered most of western Europe. Its subjects were chiefly of one race, the Teutonic, but they had less in common than the citizens of the old Roman empire. They spoke hundreds of dialects and lived a free, independent, out-door life, being interested in hunting and warfare, not in art and commerce. Consequently the centuries after Charlemagne were very different from those after Augustus, and Charlemagne's empire is more closely related to the later Holy Roman Empire of the German nation than to that of Roman times.

The Germanic empire.

449. Summary. — The Germans were large, blue-eyed, fierce-looking blondes. They were noted for their independence, their assemblies of freemen, and their institution of "companions." They were brave, and they reverenced women, but they drank to excess. Their religion was a religion of warriors. They thought that the gods would not permit a guilty man to escape, so they tried an accused person by ordeals, or by swearing that they had faith in him. They claimed the right to avenge

Characteristics of the Germans.

a wrong done to their family, but they frequently accepted a payment, greater or smaller, according to the rank of the injured person as well as the nature of the offence, in place of vengeance.

German invasions and kingdoms.

The German invasions began when the Goths crossed the Danube river in 376 A.D. Under Alaric the Visigoths invaded Italy, later moving on into Spain, where they established a kingdom. The Ostrogoths followed under Theodoric, trying to unite the Teutons and the Italians. The Vandals, Burgundians and Franks crossed the Rhine, going, however, in various directions. The first crossed into Africa, the second remained in southeastern Gaul, and the last, under Clovis, conquered practically all of Gaul. The Angles and Saxons came to Britain.

Faith, expansion and defeat of the Moslems.

Fortunately the invasions were over and the western Germans were fairly well united before the Saracens invaded Gaul. These religious followers of the Arabian Mohammed believed in one God and a future life. They prayed and gave alms religiously. After the Hegira (622 A.D.) the faith had spread within less than a century to Persia, to the gates of Constantinople, and into Spain. At Constantinople the Moslems were repulsed and at Tours in Gaul, 732 A.D., they were beaten back by the western Germans under Charles Martel. Thus central Europe was saved to a civilization that was Roman, German and Christian.

The work of the Carolingian Franks.

Charles Martel was mayor of the palace of all the Franks. His son, Pepin the Short, aided the pope against the Lombards and in return was recognized as king of the Franks. His grandson, Charlemagne, made new conquests against the Lombards in Italy, against the Saracens in Spain and against the Saxons and Slavs in the east. In 800 A.D. he was crowned emperor of the west, his empire being a great Germanic kingdom of central-western Europe. He was an enlightened and able ruler and a

patron of education and the arts. With Charlemagne ends the first *period* of transition from Roman to modern times. This early period is the period of the fusion of the Roman and the German; the second is the Feudal Age.

CHRONOLOGICAL TABLE

Western Europe	The Near East
146 B.C. Destruction of Carthage	146 B.C. End of Greek independence
133–123 B.C. The Gracchi	
91–89 B.C. Social War	133 B.C. Province of Asia
88–82 B.C. Marius and Sulla	
63 B.C. Cicero and Catiline	67–63 B.C. Pompey's conquests
60 B.C. First Triumvirate	
58–51 B.C. Conquest of Gaul	48 B.C. Pharsalus (battle)
46–44 B.C. Rule of Cæsar	
43 B.C. Second triumvirate	31 B.C. Actium (battle)
27 B.C. Establishment of Empire under Augustus	
Golden Age of Literature	5 B.C. Birth of Christ
43–86 A.D. Conquest of Britain	70 A.D. Destruction of Jerusalem
79 A.D. Destruction of Pompeii	
	Conquests of Trajan (98–117)
Hadrian (117–138)	
First great codes of Roman law	
Marcus Aurelius (death 180)	
212 Extension of citizenship by Caracalla	
	273 Fall of Palmyra
284 Reorganization of empire by Diocletian	
313 Recognition of Christianity by Constantine	
	323 Council of Nicæa
	376 Beginning of German Invasions
Christianity the State religion	
395 Division of the empire at death of Theodosius I	
442 Bishop of Rome officially recognized as the greatest bishop	
451 Huns defeated at Châlons	
476 "Fall of Rome"	
511 d. Clovis, King of Franks	
(493–527) Theodoric, the Ostrogoth	(527–565) Justinian and the Great Roman Code
590–604 Pope Gregory the Great	622 The Hegira
664 Council at Whitby, Roman Christianity for England	718 Defeat of Saracens at Constantinople
728 Iconoclast controversy between eastern and western Churches	
732 Defeat of Saracens at Tours	
756 Donation of Pepin	
800 A.D. Charlemagne Emperor	(786–809) Caliph Haroun al Raschid

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Questions

1. Compare the early Germans with the Homeric people (§ 131), the early Romans (§§ 280–282) and the later Romans (§ 328). What did the Germans and the first two have in common? How did they differ from the later Romans?

2. What qualities or practices of the Germans have come down to us? (Notice New England town meetings; second paragraph of the Declaration of Independence; moral ideas, etc.)

3. How did the Germans learn the guilt or innocence of an accused person? Did they consider an accused person guilty until he was proved innocent? Did the later Romans? Do we?

4. What was a Mayfield? Valhalla? a Valkyrie? Woden's day? a "companion"?

5. On a map show the original homes and the later homes of the most important German tribes. Who was Alaric? Stilicho? Theodoric? Clovis? Show important work of each.

6. To what extent did *culture* survive in this Roman-Teutonic period? Is it true that the farther we get from Rome the less Roman civilization survived the invasions? What did the Germans add to the civilization of western Europe? (See 2, above.)

7. What were the principal teachings of Islam? Why was Islam a good thing for Arabia? for northern Africa? Why would it have been undesirable for Gaul and in central Europe? What, then, was the importance of the battle of Tours?

8. Explain the development of the Frankish monarchy and empire under Charles Martel, Pepin the Short and Charlemagne.

9. On a map show the extent of Pepin's kingdoms. Point out the territories added by Charlemagne.

10. How did Charlemagne's empire compare with that of Augustus in location? size? race? importance? Does Charlemagne's empire show that the Romans and the Teutons were more united in his day or in the time of Theodoric and Clovis?

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